

TRANSITIONING FROM MEMBER TO EVANGELIST: A
MODEL TO DISCIPLE WOMEN IN THE JERUSALEM
SEVENTH-DAY ADVENTIST CHURCH

Vladimir Isaac

BA, Atlantic Union College, 2009
MDiv, Andrews University Theological Seminary, 2012

Mentors

Keith Donaldson D. Lawrence, DMin
Connie D. Carter, DMin

A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
May 2018

**United Theological Seminary
Dayton, Ohio**

Faculty Approval Page

Doctor of Ministry Final Project

Date _____

Approved:

Faculty Mentors

Associate Dean of Doctoral Studies

CONTENTS

ABSTRACT.....	iv
ACKNOWLEDGEMENT.....	v
DEDICATION.....	ix
INTRODUCTION.....	1
CHAPTER	
1. MINISTRY FOCUS.....	7
2. BIBLICAL FOUNDATIONS.....	29
Old Testament	
New Testament	
3. HISTORICAL FOUNDATIONS.....	66
4. THEOLOGICAL FOUNDATIONS.....	92
5. THEORETICAL FOUNDATIONS.....	121
6. PROJECT ANALYSIS.....	145
Introduction	
Methodology	
Implementation	
Conclusions	
BIBLIOGRAPHY.....	171

ABSTRACT

TRANSITIONING FROM MEMBER TO EVANGELIST: A MODEL TO DISCIPLE WOMEN IN THE JERUSALEM SEVENTH-DAY ADVENTIST CHURCH

by
Vladimir Isaac
United Theological Seminary, 2018

Mentors

Keith D. Lawrence, DMin
Connie Carter, DMin

Members of the Jerusalem Seventh-day Adventist Church need to understand that women are powerful tools in the fulfillment of God's mission. The purpose of this project was to address the critical role of women in Jerusalem church, examine the efficacy of implementing a member to evangelist model, and give program participants training in effective evangelism. The hypothesis was if women were moved from membership to evangelist, the church and community would benefit. Data from pre and post test and surveys were collected. This model should inform churches as they transition women from members to evangelist. The project was a success.

ACKNOWLEDGEMENTS

Before I was even in my mother's womb, God's plan for my life existed. I traveled so many journeys in my life, and I cannot even remember one day where God has left me alone. God is always by my side. Therefore, this journey is not mine, but God's.

Auliq-Ice declares, "*Gratitude turns disappointment into lessons learned, discoveries made, alternatives explored, and new plans set in motion.*" Coming from a low-income family, my dream has always been to help my community. Since I became a Christian, my focus has shifted from a secular perspective to a spiritual one. My main focus now is to help God's people to have a better relationship with the Lord and to reach a point when they can transition as disciples. This has brought me to the new journey, to become a doctor of the church to touch people's life more effectively, for that I am very humble and grateful.

To my beautiful wife, the skeletons of my flesh, Myrlene—the woman who inspired me for the past twelve years of my life, thank you for the sacrifices you have made, and the pains you went through since we are together. My ministry would be pointless without you. When I am stressed, you spend all night dealing with that. God only can measure my love for you.

To my two beautiful daughters, Hanamel and Hadarah—who I respectively call "*Tiger and Lion,*" beside your mother, you are the joy of my life. Each time I see you, I

contemplate the grandeur and beauty of God. You too, you have contributed to this achievement.

To my mentors, Dr. Keith D. Lawrence and Dr. Connie D. Carter, I have no remorse for joining the best focus group of the United Theological Seminary. Dr. Lawrence, thank you for your spiritual, intellectual, and theological insights. You are indeed a good leader. You refuse to leave any one behind. One call that's all. Dr. Connie, I thank you specially for keeping me organized. You are watchdog of the group, making sure that all is lined up and in balance.

To the Faculty Consultant, Dr. Joni Sancken, I thank you for your consultation, advices and your acumens. You guided me by keeping the academic requirements of United Theological Seminary in line, and making everything simple and clear for my journey.

To Bishop Donnell Moore, thank you for editing proficiencies that really helped me to remain on point and precise in my journey. Money will never be able to compensate your work, but God's grace is everything.

To my professional associates, Dr. Johnson Cesar, Dr. Smith Olivier, and Dr. Benoit Petit-Homme powerful preachers and men of God, and to Dr. Jeanette Bryson, a compassionate woman who believes in the vision of empowering men and women for God's mission. My vocabulary is too poor to express my gratitude for having you as great supporter to help me shape my vision.

To the best focus group at United Theological Seminary, full of compassion and wisdoms, I will always remember you, for you helped me shape my preaching considerably. Thank you for all your supports and spiritual insights.

To my fellow future doctor of the church, my peer associate, and friend, Henry Johnson III, you are a man of God. Since the first day we met, you have held my hands like a big brother. You are a true friend. We have so much to share in heaven. Please, do not miss the train.

To my extended family, Mom and Dad, the in-laws, and nieces, thank you for the daily sacrifices you made sending me to school even though things were very rough. To my siblings: Ketteler, Stevenson, Marie Michelle and Reginald, a special thank you for your prayers.

To my wife's siblings, in-laws, and nieces, especially to "*Man Pyronneau*," a woman of prayer and strength, I thank you all for your prayers and supports. I will never stop praying for all of you.

To my brothers in Christ, Jean-Hubbert Laurenceau and Julio Ferdinand, we started this journey together, "*Messagers du Grand Roi*." Let us finish it together. To Henry Beaucejour, who is also my brother in Christ, you are the one who first gave me a pulpit in, "*Prière de Délivrance*," to lengthen my preaching style. I am very grateful for your insights and advise.

To Dr. Jean-Marie Charles, my mentor, you are indeed a man of God. I wish you all the best in your ministry. When I was discouraged you prayed for me and always told me, "*Past, rété sou dé génou wou*." Your prayers, advices and words of comfort made me a stronger servant of God. Thank you also for caring me like a Timothy.

To my context associates, Dr. Fritz Saint-Felix, Dr. Gisele Saint-Felix, Marie Dorvil, Marie Bertina Louis, Djourah Cetoute, Alphonse Pierre, Desire Pelege, Johnny Pierrot, Judith Pierre, Rachel Louissaint, and Cassandra Castor, this journey would never

be possible without your endless support. You believed in the vision and you helped me to reach the zenith. I thank you for all the sacrifices that you made.

To the church members who earnestly and continually pray for my family, I want you to know that your prayers have been answered. I pray that you all make it to heaven.

A special thank you to some friends, colleagues, teachers, and mentors: Telusma Joseph, Francoise Barjon, Jean-Paul Louissaint, Lourdie Honore, Dr. Omeler Pierre, Dr. Martin Hannah, Dr. Yvette Williams, Dr. Steven Cassimy, Dr. Alonzo Smith, and Dr. Neals Frage, I am very grateful for all your kinds of support. You did not believe in me as simply a man, but a visionary one that God gives the mission to reach out to unbelievers and desperate people for Christ's kingdom. For that, your contribution to this journey will not pass invisible.

DEDICATION

First and foremost, I dedicated this work to my Lord and Savior, Jesus Christ who redeemed me by His great and incomparable sacrifice made on the cross. Dear God, you alone deserve all the glory forever and ever. You have entrusted with a mission to make disciples wherever I go in this planet. This is my responsibility. I feel the burden to fulfill such a great task with joy and enthusiasm. I love you God.

To my beautiful wife, Myrlene, who has greatly supported me since day one. When I felt conquered by discouragement, she always murmured with a strong voice, “Ah, you can do this!” When things were dark and there was no official calling yet in the ministry, you were still by my side enduring the weight of the misery of life that we encountered together. I sacrificed you and the girls, and yet you believed in me. I want to emphasize once again that this project would never have reached its zenith without your indefatigable pushes and sacrifices that you have made by taking care of our two beautiful daughters while I was on this journey. This achievement is a constant reminder that God never fails. It does not matter how much time we have spent in running the race. All that matters is that we made it, by God’s grace. I love you so much, dear friend.

To my beautiful daughters, Hanamel, whose name means *grace that comes from God*, and Hadarah, which means *the one that praises God in His highest beauty*, I love you so much. Do not let anything, or anyone stopping you from reaching your goals in life because the sky is the limit. To be successful in life you need to always keep God’s law in your heart.

INTRODUCTION

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have plowed, and planted, and have gathered into barns, and no man could head me! And ain't I a woman? I could work as much, and eat as much as man when I could get it-and bear the lash as well! And ain't I a woman? I have borne thirteen children and seen most all sold off to slavery, and when I cried out with a mother's grief, none but Jesus heard me! And ain't I a woman?¹

The first woman that the world has ever known was Eve. She was designated by God as Adam's helper, one that would fill Adam's heart with love and happiness. With kindness and love, the Lord exclusively instructed the two first human beings not to eat fruits from the forbidden tree, which in reality was there to test their obedience toward God. Unfortunately, things went to the opposite way. Eve, trapped by the devil's flattery, disobeyed God's command and helped Adam to also sin. As a result, death became a part of life. Sin began to leave its footsteps in God's business. God then punished Adam and Eve for not following His instructions.

One of God's responses to this unfortunate matter was that Adam would have dominion over Eve. The Hebrew word *mā-šāl* in this segment of the words of God simply means, "to rule over, to govern, be in charge, to have dominion, etc." The word suggests a type of domination in reference to management over everything, but not abusive.² God

¹ Sharin N. Elkholy, "Feminism and Race in the United States," The Internet Encyclopedia of Philosophy, University of Houston, accessed October 6, 2017, <http://www.iep.utm.edu/fem-race/>.

² R. D. Culver, G. L. Archer Jr., R. L. Harris, and B. K. Waltke, *Theological Wordbook of the Old Testament* (Chicago, IL: Moody Press, 1999), 534, E-book.

specifically states that man should rule over woman as a consequence of their sin.

However, God did not have any intention of taking away the woman's aptitude as helper.

The Lord simply emphasized that woman is now subject to man's protective power, but never abusive.

Another angle to understand God's decision to declare that man was to rule over women is the assumption that Adam and Eve were separated in the garden. The devil could choose either of them to fulfill his evil work. However, his choice fell on Eve, the helper, the one designed to help Adam to fulfill his position as the manager of God's creation. The devil, as a clever being, understood that Eve was the right target, the one that could possibly convince Adam to disobey God's commandment that will cost him later to lose his management position. Eve, indeed, helped Adam to lose his authority over the creation. Unfortunately, Eve became the subject to blame, because she found herself in the wrong place at the wrong time. As a result, God enforced the consequences of His law, which is equal to Himself; man should die. In the meantime, man will rule over woman to protect her from falling. It does not imply that women are weaker being than men. It simply means that a new order was made in the town due to the unfortunate event that occurred. Man will protect, love, and provide for woman, while the opposite sex will obey and continually help man to rule successfully. In other words, God's new order does not eradicate woman's ministry in life, which is to help man to achieve God's plan. It just amplified the mission of woman next to man, work together for a better management.

From all generations, sin continually blinds the human race to the point that women become the victims in society for what happened in the beginning. According to some feminists,

Women often appear in narratives of gender and development policy as both heroines and victims: heroic in their capacities for struggle, in the steadfastness with which they carry the burdens of gender disadvantage and in their exercise of autonomy; victims as those with curtailed choices, a triple work burden and on the receiving end of male oppression and violence.³

Ever since Eve was declared to be the one to blame for letting the virus called *sin* to penetrate the human race, man has looked at women as subjects to dominate. Instead of seeing each other as partners designed to work together according to God's principle to fulfill His mission on earth, some women have become subject to a brutal transition from being a helper to a subordinate. Women are often considered as a weakest sex according to society. They have to fight hard not only to survive, but also to prove that they remain good helpers as God designed them.

In many aspects in life, leadership is seen as man's entity. Society even disregards women determinations to achieve greatness in all aspects in life. Despite the untiring efforts that women have developed these days, they remain a minority group struggling to earn respect in society.⁴ According to Alice and Steven:

The potential for prejudice against female leaders that is inherent in the female gender role follows from its dissimilarity to the expectations that people typically have about leaders. Prejudice can arise when perceivers judge women as actual or potential occupants of leader roles because of inconsistency between the

³ Andrea Cornwall, Elizabeth Harrison and Ann Whitehead, "Gender Myths and Feminist Fables: The Struggle for Interpretive Power in Gender and Development," accessed October 05, 2017, *Development & Change* [serial online], vol. 38, issue1, 2007: 3.

⁴ Alice H. Eagly, and Steven J. Karau, "Role Congruity Theory of Prejudice Toward Female Leaders," accessed October 05, 2017, The American Psychological Association, *Psychological Review*, vol. 109, No. 3, 2002: 573.

predominantly communal qualities that perceivers associate with women and the predominantly agentic qualities they believe are required to succeed as a leader.⁵

This epidemic is hurting so much to the point that even the church is being paralyzed in its mission to spread the Good News all over the world. Some leaders, including some of the church members, men, and women, take this portion of Paul's statement in which women have to remain silent in the church, and apply it to all aspects in the church. Meanwhile, these people ignored that this little fragment in Paul's writing is referring to the church in Corinth that becomes so influenced by the community where some married women generated arguments that disturbed the church service. Paul, in this instance, recommends these women to remain silent and wait until they get back home to ask to their husband any questions.⁶

According to Joseph, "The first thing we notice is that women are not the only people Paul tells to be silent. He uses the same word in verses 28 and 30 to tell tongue-speakers and prophets to be silent when others speak. In both of those verses, he is calling for a temporary silence, not a complete and permanent prohibition."⁷ This has nothing to do with women's role in the church and is not to be interpreted that women are to stay silent, not doing anything fruitful for the kingdom of God. In fact, even in Paul's time, many women have participated in ministry, caring for others, giving Bible studies, spreading the gospel, and taking domestic care of the church, etc.⁸

⁵ Eagly and Karau, "*Role Congruity Theory of Prejudice*," 575.

⁶ Joseph Tkach, "Women Should Remain Silent: A Study of 1 Corinthians 14:34-35." *Grace Communion International*, 2005, 3, accessed October 30, 2017. <https://www.gci.org/church/ministry/women9>.

⁷ "Women Should Remain Silent," 3.

⁸ Rom 16 (NRSV).

In this periscope, the focus of this project is to reinforce women at the Jerusalem Seventh-day Adventist Church should be prepared as disciples. They should be empowered to become evangelists. Why evangelist? It is because the main mission of the church is to preach its mission the gospel all over the world. Unfortunately, the Jerusalem Church has not fulfilled satisfactorily. Therefore, the goal is to impact the candidates through the survey, pre-and-post questionnaires, quizzes, and interviews to affect positively in return the congregation in regards to women in ministry such as evangelism.

As long as the saints of God do not fill the gap created by the forefathers in the church in terms of excluding women in active ministry, the church will always be in a state of slow motion. In other words, the Jerusalem Church needs both men and women, to effectively fulfill Christ's mission. Men and women need to work together as evangelists to spread the gospel not only in the community where sits the church, but beyond that.

Both history and biblical scholars have agreed that women were active in evangelism during the time of Jesus and Paul. They served as active evangelists. Some of the women were Priscilla, or Prisca, and her husband (Acts 18:25-26), Lydia-a seller of purple dye-opened her home for ministry (Acts 16:40), Phoebe was a leader of the Church at Cenchrea (Rom 16:1-2), the four virgin daughters of Philip (Acts 21:9), and etc. All these women were actively involved in the expansion of the primitive church. They were also some women evangelists who made great impacts in America in the 1800's. Phoebe Palmer (1807-1874), began her ministry in 1835 with her Tuesday Meetings for the Promotion of Holiness; Catherine Booth (1829-1890), and her husband William are known as the founders of the Christian Revival Association in 1865 and the

Salvation Army in 1878; Carrie Judd Montgomery was known as a healing evangelist and she was one of the founders of the Christian and Missionary Alliance in 1887.⁹ In addition, a woman, Lulu Wightman (1896-1905) planted more than twelve churches in the state of New York; Marinda (Minnie) Day Sype (1869-1956), was a church planter and served as a licensed minister in Oklahoma, Iowa, Pennsylvania, Washington, Oregon, Idaho, Florida, and the Bahamas; Jessie Weiss Curtis (1881-1972) was also known as a church planter.¹⁰

Finally, the purpose of this project is to transition the women of the Jerusalem Seventh-day Adventist Church from members to evangelists. Therefore, the aim of this project is to help the gifted women in the Jerusalem Church to discover their hidden talents and interests, and to empower them to develop evangelistic skills needed to become a part of the evangelistic team that already existed in the church. Chapter one will provide information on the intersection of my spiritual journey and the historical journey of the context. Chapters two thru five provide the biblical, historical, theological, and theoretical foundations for problem-solving. Chapter six provides a detailed analysis of the fieldwork including the project design, implementation, outcomes, and a conclusion.

⁹ Richard M. Riss, "A Brief History of some Women in Ministry," *God's Word for Women*, 2017, accessed October 06, 2017, <https://godstowomen.org/richardriss.htm>.

¹⁰ Tilstra Douglas, "Encounters with Adventist women planting churches," *Ministry*, April 2004, accessed October 06, 2017, <https://www.ministrymagazine.org/archive/2004/04/encounters-with-adventist-women-planting-churches>.

CHAPTER ONE

MINISTRY FOCUS

Earth's spiritual journey started with the creative work of God. When everything was over, God handed to man the management keys to governing planet Earth. Unfortunately, this partnership agreement between God and man fell apart after the fabricator who dreamed of being also in the trinity team hijacked the planet Earth. Since then, the world became defective. The earth was no longer in God's designed trajectory. Instead of managing God's business, mankind became a slave. Sin introduced itself into the scene and modified everything. When inventors discover a defect in their device, they usually working on it and start over. God, on the other hand, before even the foundation of the world, had in mind a restoration plan for humanity. On this point, theologian Ellen White adds,

From the days of eternity the Lord Jesus Christ was one with the Father: He was 'the image of God,' the image of His greatness and majesty, 'the outshining of His glory.' It was to manifest this glory that He came to our world. To this sin-darkened earth, He came to reveal the light of God's love,—to be 'God with us.'¹

From that perspective, Christ's sacrifice on the cross can be interpreted as the synergy that glued humanity with divinity. In other words, the Cross is the intersection that bridged God with humanity. Jesus is the synergy that restored the hijacked planet to its Creator. From that synergy emerged the cross—the emblem and the means of

¹ Ellen White, *Desire of Ages*, (Silver Spring, MD: Ellen White Estate, 2001), 1.

salvation for those who accept the blood of Christ that was gushed out all over Golgotha for man's sin.

Likewise, the purpose of this paper is to establish a link between Vladimir's spiritual journey and the context in which his ministry is settled. But, to find such an appropriate intersection, one must first identify the problems the ministry must overcome. In addition to that, one must first analyze both the minister's past experiences and the context for his ministry in order to lay down the foundation of the proposed project. Moreover, this paper will discuss Vladimir's ministerial skills and interests that can be served the needs of the ministry context. Furthermore, through the development of this paper, the typical nature and content of the proposed project will emerge. First and foremost, it is necessary to dig deeper into the meaning of the word synergy for the purpose of this paper.

According to *Power Thesaurus*, "synergy is the working together of two things (muscles or drugs for example) to produce an effect greater than the sum of their individual effects."² Systems theorist Buckminster Fuller understood synergy as synthesis mixed with energy. In considering the transformative power of synergy, he even noted biblical connections, stating, "synergism is an ancient theological doctrine holding that in regeneration there is cooperation of divine grace and human activity."³ Jesus Himself expounded upon the idea of synergy in Matthew 18:20 when He gave to His disciples a key to success in life: praying in harmony with others. In other words, synergy is met

² *Power Thesaurus*, "Synergy," accessed Dec. 07, 2015, <http://www.powerthesaurus.org/synergy/define>.

³ Buckminster Fuller, "Synergy," accessed Dec. 09, 2015, <http://www.lightparty.com/Spirituality/Synergy2.html>.

when people all work together in order to create a better outcome than if each person worked separately.

As a pure Black Caribbean, Vladimir is a proud product of Haiti—a country that was, until the 1980s, considered to be the jewel of the Caribbean. With its people who came from a rich African culture, were brought to an island inhabited by Native Americans, and were influenced by Spanish, English, and French settlement, Haiti is home to a fascinating amalgam of people with multiple cultural origins. However, coming from a family that fears God, Vladimir learned from his childhood the importance of living according to God's Will and loving others with an agape love.

Yet it is a great challenge for Christian families to survive and live according to God's will in a tough country like Haiti where evils occur daily and a high percentage of the people there practice voodoo. Thus, Vladimir's family had to rest their faith completely in the Lord Jesus Christ in order to protect their children from becoming victims of the devil's attacks.

Moreover, Vladimir's experiences in the police academy and the mayor's office enabled him to focus his ministry based off an understanding others' struggles. Equipped with that empathy, Vladimir was about to help suffering believers develop a better relationship with God and be equipped to share the Gospel. Even the financial and social bumps along the way made great and positive impacts in Vladimir's ministry. The hurt wrought by experiences in the Roman Catholic Church, the void or the absence of a spiritual leader in his childhood, the family responsibilities rested on him too early, and the troubles of ill companions have all been used of God to teach Vladimir positive insights, developing him spiritually and ministerially. Yet this combination helped

Vladimir develop a synergistic ministry full of compassion for others. His past experiences and the spiritual instruction received from Vladimir's grandmother led to a ministry that focused on helping people to reach higher levels of relationship with God. In other words, having a great sense of sharing compassion and love with others is the keystone and the backbone of Vladimir's ministry.

Ever since his teenage years, Vladimir nurtured the dream of one day sojourning to the United States to make a new life there. And this dreamer never gave up on his dreams. Living in a poor country like Haiti only increased his desire to live a successful life. Even as a child, Vladimir envisioned building a community of young people who could find opportunities and success—a community where young people would no longer be put in corners as being useless to society. This dream became so persistent that even after embracing Christ as his Savior, Vladimir only experienced a deeper drive to make it a reality. The only aspect that changed was that his motivation shifted from a secular to a spiritual impetus. Instead of wanting to lead a group of young people to be successful in life, Vladimir yearned to lead a group of people to find fulfillment under God's inspiration.

When God created the earth, He gave it to humans so that they could enjoy the blessings and goodness of the Lord. Unfortunately, our first parents missed this great opportunity by letting their desires and emotions dominate over their knowledge of God. Since this incident happened, people have had to cultivate two important virtues in life: patience and perseverance. In the final book of the Bible, Jesus speaks through the Apostle John's apocalyptic vision to tell His people that obedience "calls for patient endurance on the part of the people of God who keep his commands and remain faithful

to Jesus.”⁴ Similarly, in Vladimir’s spiritual journey, Jesus used these two important elements of life to become the ground Vladimir’s feet. In other words, Vladimir learned to be patient and persistent in life due to the past experiences and the knowledge he received from God. He learned to be patient when his dreams had not yet come true and were even delayed by the enemy’s agencies. And he gained perseverance when all seemed impossible—except for his enduring belief in God’s provision. Despite all obstacles, and merely waiting on God’s grace, Vladimir patiently knew that his God-given dream would surely come to pass. Fall 2002 was an extraordinary period in Vladimir’s life. During that time, he finally immigrated to the United States and his family was reunited again in Brooklyn, New York.

New York indisputably boasts the most diverse population of any major city in the world. Among the boroughs of New York, Brooklyn is definitely the one where there are a variety of immigrants from different cultures. Although Queens is the largest borough in terms of land-size, Brooklyn is counted as the largest one in terms of population. According to the Census Bureau, “Each of the city’s five boroughs registered gains in population. Brooklyn saw the largest increase, up 4.7 percent or 117,100 persons, followed by Queens (4.1 percent or 90,900 persons), the Bronx (3.8 percent or 53,100 persons), and Manhattan (3.2 percent or 50,400 persons). Staten Island (1.0 percent or 4,500 persons) showed the smallest gain over the fifty-one month period.”⁵ A recent article from *The Huffington Post* reported that Brooklyn’s “Washington Heights is home to 80,200 immigrants, more than any other neighborhood in the city. Rounding off the

⁴ *The Holy Bible, New International Version* (Grand Rapids, MI: Zondervan Publishing House 1984).

⁵ New York City Department of City Planning, “Population: Current Population Estimate,” accessed Dec. 09, 2015, <http://www.nyc.gov/html/dcp/html/census/popcur.shtml>.

top ten neighborhoods for immigrant communities are Bensonhurst, Elmhurst, Corona, Jackson Heights, Sunset Park, Flushing, Flatbush, Crown Heights, and Bushwick.”⁶

Among the top ten neighborhoods in Brooklyn, Flatbush became the cultural and locational context for Vladimir’s ministry. Haitians, along with Jamaicans, Trinidadians, and Guyanese, make up a great majority of the Flatbush community. It was in that intersection of cultures along the path of Vladimir’s spiritual journey that he met with the people of his own blood. However, while a number of the cultural barriers to the Gospel appeared familiar to Vladimir, they also presented unique biblical concerns.

Although both Old and the New Testament believers faced many problems, none of their cultural contexts is a direct match with the 21st-century church. Practicing ministry is in many ways more difficult in this postmodern era than it used to be in the primitive period. One of the challenges that ministers nowadays face is the need to determine effective approaches to transitioning the Church from the New Testament point-of-view into the twenty-first century without putting aside biblical truth.

Ministers and church leaders should always remain on the alert as long as they are called to lead God’s people. In Vladimir’s church, Jerusalem SDA Church, one of the problems most clearly identified was that women did not play key administrative roles in the church, while they represented the great majority of the church membership. They were the one who kept the church healthy in terms of support and attendance. This disparity between male and female attendees is reflected in American academic culture, as well, and thus may be a part of larger, national trends. According to Cuny-Brooklyn

⁶ “More Foreign-Born Immigrants Live In NYC Than There Are People In Chicago,” *The Huffington Post* (2013), accessed December 12, 2015, http://www.huffingtonpost.com/2013/12/19/new-york-city-immigrants_n_4475197.html.

College, men represented only 41.5% of the student body while women represented 58.5%.⁷

The Pew Research Center analysis of U.S. Census Bureau in an article has made a study that demonstrated how women have outpaced men in college enrollment in almost a decade. The research suggested that from high school graduation to college, women exceeded men with a respective margin of 63% to 61% in 1994. The same research has reported an increase of 71% of women who graduated from high school in 2012 while the number remained static among the men. This study has also reported a duplication of the same pattern that occurred among the Spanish community. Although there was a slight increase of young men in the Black community who have graduated from high school in 1994 that does not change the fact that in 2012 women still dominated with a 12-percentage point gap.⁸

In Haitian culture, being an elder means literally being old enough to be assigned leadership positions in the community. In other words, Haitians believe that old folks are more qualified lead than those from the younger generations. With that said, this mindset created more problems at the Jerusalem church. In order to perform in a leadership position in the church, one had to be mature enough in term of age and experiences. Now, consider this mindset in terms of the Seventh-day Adventist the church organization where church committees vote to make decisions for the well-being of the church. The result is that, as a relatively young man, Vladimir's position as an associate pastor was very limited when it came to implementing certain changes for the benefit of the church.

⁷ U.S. News & World Report, "Cuny-Brooklyn College," accessed December 10, 2017, www.colleges.usnews.rankingsandreview.com/best-colleges/brooklyn-college-2687.

⁸ Mark H. Lopez and Ana Gonzalez-Barrera, "Women's College Enrollment Gains Leave Men Behind," Pew Research, accessed December 15, 2017, www.pewresearch.org/fact-tank/2014/03/06/women-college-enrollment-gains-leave-men-behind.

Likewise, while there were a number of skillful and qualified young people able assume some leadership roles at Jerusalem, the reality was that the doors were closed to them—for Haitian cultural reasons rather than biblical ones.

While most of the church leaders crept along with endless board meetings and political maneuverings, Vladimir's ministry focused on the Great Commission's call to make disciples in order to plant more churches. Moreover, most of these so-called dynamic leaders also focused their energy on old-fashioned methods to reach out to unbelievers. Meanwhile, responding to the needs and questions of the lost in this era requires a lot more than that. Ministers must be visionary, dynamic, social, and compassionate in order to bring lost souls into the kingdom. Although tradition is important in each church culture, the Church needs to be innovative. But churches today lean more into political and disciplinary measures than in preparing disciples. Vladimir's vision is to integrate church members into the process of making disciples, regardless their gender. To Vladimir, this mission is essential to work in God's kingdom.

America is definitely the land of opportunity for many people from around the world. According to *Live Science*, New York is the second on the top five states that have most immigrants (4,236,768 in 2008).⁹ Seventy percent of Jerusalem church members are born in Haiti and enter in America after twenty-five years old. Only thirty percent of the church populations are born in America or came over at a very early age. Thus, the one major challenge that the church faces is that most of this seventy percent have a low income. They are working as home health aides, nurse's aides, securities and store clerks

⁹ Stuart Fox, "Which U.S. State Has the Most Immigrants?" *Live Science*, accessed April 28, 2010, <http://www.livescience.com/6359-state-immigrants.html>.

etc. Since the income from tithing is low, the church struggles to function adequately in the community.

Moreover, another challenge for Jerusalem SDA Church is that church members have little professional and academic preparation. But the context of life in America in this era, a lack of education makes the church members ill-equipped to fulfill the tasks that the Lord requires them to do. Unfortunately, English is the barrier that blocks the majority of church members to fulfill effectively the work since majority of educative and formative materials are in English and Spanish, and only very are in French. Nevertheless, church leaders need to take responsibility. They need to find ways to equip church members to fulfill Christ's objectives. This problem reminded Vladimir of his childhood where he felt the void of a spiritual leader to guide him in life. This kind of failure in leadership can sadly create spiritual gaps that threaten the relationship church members have with God.

An additional problem identified is found among young people. The church unwittingly created a culture where young people left the church as soon as they finished college. This situation again buried the church financially since members with great incomes left the church due to personal issues with the church. The most common concern they shared is that they felt useless in the church. The elders would not trust them to take on any major ecclesiastical roles. This is a serious problem that the church needs to address in the twenty-first century if the goal is to keep the young generation from going to the world.

People coming from the islands are known as hard workers and intelligent people with great skills. Whenever opportunities surface, they get grabbed and crushed like

grapes. However, Haitian people can be reserved and reluctant to take up opportunities. Most Haitians seemed to lack confidence due to the milieu and the atmosphere they were raised in. This kind of hesitance negatively affected the church financially. With that being said, seventy percent of the church members came straight from Haiti and only thirty percent of them held a high school diploma. Fifteen percent of the Haitian church members held a certain level of college. Unfortunately, due to lack of great family support, or bad companions, or else coming from a family with low intellectual levels, only five percent of this seventy percent continued on through college in America. This epidemic kept the Haitian community in a box where they were unable to progress financially beyond their previous status back home in Haiti.

Yet a higher level of education can often lead people to a better understanding of God's Word. Vladimir's biggest challenge in the church was to implement new ideas that were appropriate to the church context. Church leaders were more focused on church programs and disciplinary measures instead of teaching the members how to be in a relationship with the Lord. Nevertheless, teaching church members effectively required at least a minimum of education in order to ingest God's instructions. Most of the time, a misunderstanding of the Scriptures resulted from low levels of education alone. God himself declared in Hosea that His people are "destroyed from lack of knowledge."¹⁰ This kind of knowledge is referring to both basic academic education and a spiritual awareness of God's Word. However, let us not box in the Holy Spirit's power. As the donkey was able to Balaam under God's command, it is not impossible for people with limited or no education at all to fully understand the Word of God. God has designed us to be intelligent, and this intelligence challenges our intellect. It simply means we have to be

¹⁰ Hos 4:6.

constantly fit, spiritually and intellectually. If the Great Commission requires going in the world and preaching the Gospel, people who receive baptism further need to be disciplined in biblical studies and teaching in order to be well prepared for spiritual warfare. In this view, both the basic and spiritual teaching constituted a barrier that the church needed to overcome.

Education means a lot in this twenty-first century. Spiritual preparation should be paired with academic ones. Thus, one of Vladimir's biggest struggles was to apply his seminary knowledge for the benefit of the church members who struggle with having a low academic level. Long ago, the world entered a technological era that requires a minimum of knowledge for people to keep moving forward. Back in the old days, being uneducated meant having a minimum of academic education. But these days, one can be literate but still be clueless with technology. This constituted a technical barrier to the church's growth, as technology plays a major role in the development of the worldwide church.

In the North American division, Haitian churches are quiet and dormant because North American materials are largely printed in English and Spanish. Meanwhile, Haitian churches mostly speak Creole. Seventy percent of Jerusalem SDA Church used only French and Creole. The great majority of this percentage had a limited education. Thus, when the pastors wanted to instruct church members using materials written in English, the congregants felt bewildered as they barely spoke the language. How could the church prepare its members effectively using these materials? This is the reason that part of Vladimir's ministry was to educate the people in the commonly spoken language and to process these un-translated documents for them. Many churches have few individuals that

are academically well prepared. However, this situation should not keep pastors from efficiently equipping church members since the church should also be seen as a place to provide a basic education.

Another identified problem that the church faced was a lack of social events designed for both youth and elderly people. The people needed to see the church as a place for recreation and enjoyment if they will be warned from going to the world's activities. Some experienced ministers kept an old-fashioned philosophy that they used to practice back in Haiti. For instance, they would avoid being too close church members by attending dinners or partaking of creative time with congregants under the assumption that familiarity would weaken their authority. They distanced themselves from church members by creating social barriers. Some even went so far as to hinder inexperienced ministers from having fellowship with church members.

Thus, while preaching the Gospel is the primary requirement for ministers, they also need to understand 21st-century church administration requires much more than that. Although ministers should not stray away from the mission to spread the Good News, they need to grasp the idea that the church needs to be more involved in the community and to be an inspiration. In order to make such great impact, the church needs to change its approach and reconsider old fashioned ways of holding activities. People need ministers who can help them deal with financial stress, physical sicknesses, and emotional and spiritual problems instead of merely giving great sermons with no spiritual impact. Some church members operate too much under the shadow of overbearing leaders that they become neglected and isolated. Hence, the Church must balance an attention towards spiritual and social needs in order to keep the Church alive. For

ministry to be effective, believers need to embrace an all-inclusive attitude to respond to the needs of twenty-first century pastoral ministry.

Looking back it is easy to see that while God placed challenges in front of Vladimir to overcome, He also sent him aid. The Hebrew word translated into “help” in the Genesis account is used to describe Eve as an intelligent being with the ability to critic and process ideas in order to assist a companion. In this perspective, women played a major role in God’s business. As a child, Vladimir’s main role model was his grandmother. She was a strong critical thinker; a woman who processed things within a second. She understood that the best way to impact someone’s life was to spend quality time with this individual. Indeed, she introduced him to God by discipling him and keeping him away from bad company.

When Vladimir’s father left Haiti to sojourn in the United States, everything got laid on the shoulders of Vladimir’s mother. She was the one responsible for the education and the well-being of three boys and one girl. Haiti is a tough place, especially for women with limited education. This is a place where women are not respected and valued for who they are. They have to be very inspirational and quick in good decision-making in order to help their children succeed in life. They receive little from the society; however, they can turn anything into something unexpected because of their creative minds.

Raising kids in Haiti to be successful is very difficult. But Haitian women have this great ability to raise leaders. Vladimir was blessed to have a hard-working mother who understood the importance of integrating her children into the family’s business by distributing roles and duties to each of them. This upbringing helped Vladimir to cultivate

in his ministry the ability to work with others. Although it was a burden for Vladimir as a young boy to be in charge of most of his family's business, it was keeping with his mother's vision to prepare him as a leader. Therefore, her leadership style, delegation skills, disciplinary approach, and a great sense of self-sacrifice inspired and shaped Vladimir in both parenting roles and pastoral ministry.

Statistics have proved that women outstrip men in almost every sphere. But in the context of Vladimir's ministry, women experienced the same kind of unjust Haitian cultural treatment. They are restrained from getting certain church position even they are sometimes more qualified, creating stagnation in some Haitian churches. Too many talented and intelligent women have been isolated while there are urgent needs for people to spread the Gospel in Brooklyn, which is considered as the largest borough in New York with an estimate of 2,621,793 in population. To meet that need, Vladimir's ministry focused on preparing and equipping these underutilized women to become evangelists, preachers, and Bible workers in order to help the fulfillment of the mission.

With the help of well-equipped women and men, Jerusalem SDA Church could do so much more to help the community. Based on a previous underground survey that Vladimir ran in the church among church members from forty years old and up, about ninety percent of this group has developed some kind of sickness due to a lack of health education. Vladimir's ministry has not yet reached the zenith that he envisioned, for his wife, Myrlene, has not yet fulfilled her academic requirement. Once she fulfills her medical requirements to become a licensed doctor, the dream team ministry will start. Vladimir's ministry then will not only focus on helping people to reach a higher level of

relationship with God, make disciples, be prepared both academically and spiritually, but will also provide free health assistance to both church members and the community.

As it was mentioned in the context analysis paper, being an associate pastor in Haitian churches is a big challenge. Even though this is the twenty-first century, church members are not yet familiar with new administrative systems. As an associate pastor, all you can do is assist and follow orders from the senior pastor. But, in reality, both the senior pastor and the assistant pastor have the same amount of work to do. The real challenge is that associate pastors have to go along with senior pastors' vision, even if it seems to be outdated. Nevertheless, God can use even this situation to shape inexperienced pastors by allowing them to learn from veterans. Although humble patience can be a challenge, Vladimir has learned that it is a blessing to be there as preparation for when his turn will come.

The church of God should be the best place that has ever existed on earth. But, unfortunately, this is not the case, due to the many unresolved issues that exist between church members. Some pastors close their eyes to conflict and act like the church is healthy. Meanwhile, many people in the church live with so many scars that they have stopped growing spiritually. Therefore, 21st-century pastors need to be wise in order to effectively address problematical issues in the church. 1 Kings 3:16-28 sets a great example for resolving complicated issues. In this instance, two women fought over one child, and no witness could corroborate either mother's claim. The case was brought before King Solomon who used his wisdom to make the correct decision. This kind of wisdom cannot be learned at school, at home, or from books. This is simply a divine wisdom that only the Lord provides to those who obey to Him. Pastors need this kind of

wisdom in order to address issues in the church. Therefore, Vladimir's ministry understood the importance of prayer in decision-making. The church needs to be a compassionate place where wounded people can come and experience true healing.

Furthermore, a wise leader knows that ministry is not a one-man show. Many ministers have "put their hand to the plow" all by themselves, and at the end, they burned out their energy. A strong and lasting ministry demands lots of contributions from the talents of others. In other words, the best way to have a successful ministry is to incorporate others and get them to share their ideas and talents. When Jesus was on earth, He recognized the necessity of having others with Him in the mission. That is why He hand-picked twelve men to labor with Him and allowed many other men and women to follow and serve in His ministry. Although He spent a great deal of time in preparation, His main ministerial work was carried out—and continued long after His ascension—by a team.

Great teamwork in ministry produces future continuity. When integration of talents and viewpoints becomes part of a ministry, Godly transformation will take place automatically. However, in order to members to reach higher spiritual levels, they need to be well equipped and prepared, both academically and spiritually. Thus, Vladimir's task was to prepare church members to carry the mission further into the darkness of a world that needed the light. But this could only occur when teaching and teamwork were the centers of the ministry.

The point where teaching and teamwork meet is the place where believers can benefit from a positive force: synergy. Vladimir's great inspiration is to raise a synergistic point between church leadership and church members, to move everyone into

a closer relationship with God and prepare them for missionary work. Despite great efforts to get people in the church, so many congregants have been left by the back door, feeling empty and rejected. Therefore, when church members are effectively prepared and given a place on the team, this will no longer be a worry. The problem is that we have baptized people to become church members but not trained them to be disciples.

Meanwhile, Christ's command in Matthew 28:19 is very clearly: "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."¹¹ There are so many areas of untapped potential in the church that are left in the corner for social taboo reasons. However, Christ's ministry on earth was to break through any type of taboo that heaven does not approve of. Too many pastors are into disciplinary measures rather than in healing wounds.

On the other hand, there is a virus that has killed churches and he is known best under the name of Politics. This notion should not be new to anybody, for it has been there since the formation of the Church. There are many instances in the Bible that demonstrate the pervasive influence of politics. For instance, when the mother of James and John requested that Jesus sit her sons on either of His sides in the Kingdom, that petition was a political move.¹² Why in the world did she have such need? Ensuring that her sons were well-seated in the Kingdom meant that they would have power and prestige. But her request alone created great tension among the disciples, as each one of them had their own agenda. Here is the exact word: *own* or *private agenda* paralyzed God's movement. Let every reader be clear on that. Seventh-day Adventism is a movement coming from the understanding of the fulfillment of the Great Commission, which is to

¹¹ Mt 28:19.

¹² Mt 20.

preach the Gospel to the world. But how will this be possible when pastors and conference leaders have their own agendas or political moves to make in order to be well positioned? Obviously, God's work will not get done under those conditions. Therefore, Vladimir's ministry is focused on working with the base, the church members, in order to meet their spiritual needs and to prepare them for Christ's mission.

There is a thirst for spirituality in the Church. Church members need physical and spiritual healing. Therefore, one of Vladimir's ministry focuses is to heal church members emotionally, physically, and spiritually. The purpose of doing ministry is to boost church members to attain higher levels of relationship with God and to help the people to discover their talents and gifts for the benefit of the community. With that in mind, the Church will be no longer a center for gossip where people came to jump on each other's backs. The church will be no longer a wounded place where people come to hurt each other. The church will be no longer a political place where leaders fight for positions. The church will be no longer a segregated place where some people are left aside. There will be a renewed church where teaching, true healing, fellowship, and missionary work will take place. The church will be an inclusive and open church for all of God's people—who are, each one, so talented.

Based on Vladimir's God-given talents and skills, his ministry is focused on bringing people closer to knowledge of God. For one, Vladimir set up small groups where people could experience growth in all aspects of life. In addition to that, Vladimir's ministry enhanced the worship service. People often misinterpret worship. Worship is not about how people feel after the service. It is rather about what God feels by being worshiped by His creatures. Worship is an experience, and people come weekly

in the church to experience God's presence in their worship. Therefore, Vladimir's ministry was to teach church members that a true worship service is the product of a clean heart and mind connected with the spirit of God. Moreover, there is no successful ministry without prayer. Vladimir's ministry also helped church members develop a prayer life in order to stay connected with the Lord. With that said, small group ministries also planned community events in order to have the members connect with each other. Thus, Vladimir's ministry understood the importance of door-to-door visitation. This is the reason that building a special team at Jerusalem to fulfill such tasks is one of the top priorities. Can this be possible?

According to the Bible, all things are possible for those who have faith in Christ. Based on biblical observation, a time of preparation before fulfilling God's work is always one of the strategies God uses to enable His workers to accomplish His work effectively. At this level, Vladimir understood that his time spent in the police academy and the mayor's office was not a mistake. It was all in God's plan to prepare him for being an organized man, a tactful man in decision-making, a team leader, a visionary man, and leader who is people-oriented.

Every individual who has ever been born has had at least one gift. The pastor's role is to help church members to discover their hidden talents and gifts in order to turn them into the service of God's work. This operation is effective with the work of the Holy Spirit through the manservant of God. Allegorically speaking, pastors after graduating in the seminary are becoming like a multi-purpose factory machine that can produce necessary tools for the work of God to get done. In other words, the training, knowledge, and skills gained from seminary have prepared and shaped pastors in return

to equip church members for God's mission. Church members are like raw products; it is the pastors' role is to transform them into final products. Another allegory that can be used is that pastors are like vending machines where church members can decide whether they want crackers, chocolates, or water. It does not mean that pastors are creators, but they are like facilitators. In these lenses, Vladimir's philosophy is to minister to church members in order to transform them to fulfill the great mission of Christ. By so doing, church members will have higher levels of relationship with the Lord.

As a teenager, Vladimir faced a spiritual void due to an absence of spiritual role models in his life. That was the time when he felt lost in the church, but no one had noticed that. Pastors represent a model of Christ for their church members. People have always wanted to have personal relationships with their pastors. This one-and-one approach helps church members to be confident and focused on their spiritual journey. Coaching church members is essential to helping them developing their skills and talents. If a pastor is close with his congregants, he can help people investigate key issues in the community in order to develop a better understanding of any situation that occurred among them. Together, they will be able to identify areas that need to change. One of the reasons that church members feel disgruntled with pastors is because they are not coached through the process of discipleship. And despite what some ministers may fear, Jesus' example proves that discipleship does not generate dependency but independence.

Coaching and mentoring are at the heart of helping church leaders to make disciples. It is unfortunate that as a young and talented officer in the church, Vladimir never had anyone coaching him nor mentoring him through the process of becoming a disciple. Making disciples requires much more than doing further Bible studies with

church members. Being a disciple demands much more than having the knowledge of God's Word. In order for one to become a good disciple, a synergy between the knowledge of God's Word should intersect with the mentor and disciple's spiritual talents and gifts. Besides teaching His disciples about the Father, Jesus guided His disciples by coaching and mentoring them to accomplish the mission together. Unfortunately, it is obvious to see that the Church produced more members than disciples due to a lack of coaching and mentoring taking place.

The main purpose of Vladimir's ministry was to prepare church members efficiently with knowledge and wisdom in order to help them develop their potential gifts and talents that they received from God to the benefit of the community Jerusalem SDA Church ministers to. In return, Jerusalem SDA Church will be transformed into a missionary church with one purpose only: to reach out to the Haitian community that resides in the district area. In addition, Vladimir believed that ministry should target both the physical and spiritual healing of the members. Vladimir's ministry valued education. In this context, he believed that in encouraging non-educated people to get a basic education creates great opportunities to penetrate into the Haitian community in order to reach them for God's kingdom. Vladimir understood that a church that grows exponentially is a church where both the physical and spiritual needs are met and fulfilled. Vladimir envisioned a twenty-first century Haitian model of a North American church to infiltrate the Haitian community in order to meet the needs of the people. To achieve such great vision, a mixed of activities like small groups, door-to-door visitations, community events, and prayer groups had to take place in the church community.

In sum, Vladimir's ministry envisioned a renewed, holistic church where every member—male and female, young and old—is incorporated into church activities. The reason that Vladimir's ministry was dedicated to that was because of his spiritual journey and the examination of the context in which his ministry practiced. In other words, Vladimir's ministry was a synergistic blend of his past experiences and a collaborative embracing of the local context of his ministry. The main task of Vladimir's ministry is to prepare and equip Jerusalem SDA Church members to continue Christ's mission in the Brooklyn community.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

God's initial plan for humanity is for both men and women to work together in perfect harmony to oversee and manage planet Earth. Even in Eden, God's purpose for Adam and Eve was to make sure that the garden was well cared for and productive. Unfortunately, things went the opposite direction when sin entered in the garden and disturbed the relationship between divinity and humanity. From that time until now, God's coworkers have failed in their mission to keep the planet healthy. They lost control. This abrupt and drastic transition is the source of all kinds of problems that the world is facing now. Humankind's original sin has led to the existence of so many dysfunctional families, broken societies, corrupt governments, and even defective churches.

Problem Statement

Sin created a huge gap, not only between God and humankind, but also among members of the human race itself. This virus even paralyzed Christ's commission in its effectiveness and accomplishment. Alienation from God creates division between men and women in the Adventist Church today. There is only one antidote that has ever existed and can effectively revive the involvement of men and women in the church: the

love of Christ. And just like vaccine solutions need needles to be injected into sick people, Christ's blood shed on Calvary needs men and women in the church to work together for the proclamation of the Good News. But one primary problem slowing down the effective launch of this antidote is the continued internal issues among church leaders as to whether or not women should actively participate in evangelism. Some leaders are so reluctant to address the issue of accepting women to work as evangelists. Therefore, the challenge of this paper is to emphasize and clarify through both the Old and New Testament that God has always also selected women to work as evangelists in the church. From this biblically historical perspective, a transition for women in the Adventist Church from membership to evangelists is an imperative for the twenty-first century.

Harper's definition of transition is a word that comes from the Latin word *transitionem*, which means "a going across or over."¹ A transition can be good or bad depending on the process in which the subject involved went through. When Adam and Eve sinned in the Garden, they experienced a drastic transition that resulted in the development of a sinful nature. They were quickly transitioned from being under God's provision to the enemy's dominance. But the Word of God says that Christ, the Lord, was foreordained before even the world was created.² Therefore, a provision of transitioning humankind from a sinful nature to a God-centered one was there in advance in case man turns away from the presence of his Creator.

Thus the cross, stands as the culminating transition point, transforming wayward men and women to becoming God's children. Christ's death on the cross is therefore, the

¹ Douglas Harper, *Online Etymology Dictionary*, accessed March 7, 2016, <http://www.etymonline.com/index.php?term=transition>.

² 1 Pt 1:20.

culminating transition of men and women from being lost and under the enemy's power to being saved and belonging back in God's kingdom. In response to this great sacrifice, God chooses both men and women to evangelize the world. How is it, therefore, that women in the Jerusalem Seventh-day Adventist Church are held back from such a high calling?

According to the Tyndale Bible Dictionary, the word evangelist refers to one that broadcasts the gospel of Jesus Christ.³ The Greek word used in Matthew 28:19-20 as the leading verb in Jesus Christ's chain of command is πορεύομαι. It means to go, to move from one place to another.⁴ This term is the expression of transitioning from being inactive in the church to going on active duty or moving from being a layperson to evangelist.

Moreover, in Matthew 28, the Greek word μαθητεύσατε in plural suggests that both men and women are Christ's disciples. Spence-Jones in his commentary adds that the remaining eleven disciples and all other witnesses and followers of Christ went up to the hill to receive Christ's final command.⁵ This crowd of dedicated followers included women in their ranks. In the first chapter of Acts, Luke specifies that the disciples were not alone in the upper waiting room. They had some fellow women with them, all together in a time of prayer. Luke makes it clear that women, as well as men, were involved in both the duties and the blessings of the growth of the Early Church. Therefore,

³ Walter A. Elwell and Philip W. Comfort, *Tyndale Bible Dictionary* (Wheaton, IL: Tyndale House Publisher, 2001), 451-452.

⁴ J. Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek New Testament* (Oak Harbor, WA: Logos Research Systems, Inc., 1997).

⁵ Donald Spence-Jones, *The Pulpit Commentary* (New York, NY: Funk & Wagnall's Company, 1919), 277.

both men and women are called to work together as evangelists for the fulfillment of Christ's mission on earth.

Although the population ratio between men and women in the world in 2015 was slightly inclined toward men, a map provided by Pew Research Center with the latest United Nations data revealed that for some countries in the world, women already outnumber men.⁶ In addition, a recent statistic from the Federal Bureau of Prisons indicates that the number of males incarcerated outnumbers females: 93.4% males compared to 6.6% females. If church leaders today acknowledge this data, then in the absence of men, women-kind's influence in society should not be overlooked. Why then, are women in the Jerusalem Seventh-day Adventist Church ignored?

The problem is that the footprints of the patriarchal system still have some negative impacts on the twenty-first-century western societies by restraining women from being active church leaders and evangelists. Thus, the purpose of this paper is to develop a transitional model for women in the Adventist Church to transition from being laypersons to evangelists. Such a transitional model requires the development of biblical foundations from both the Old and New Testaments as evidence of women being used to work as evangelists.

From the early records in the book of Genesis to the book of Revelation, God used women to spread the Gospel. The questions that need to be addressed are: did God intend for all Christians to share in Christ's Great Commission, regardless of gender? Can human beings act as judge of each other, placing limits on each other by age, gender, ethnicity, or race when determining who is entitled to fulfill Christ's Great Commission?

⁶ Julia Smirnova and Weivi Cai, "See Where Women Outnumber Men around the World (and Why)," accessed August 19, 2015, <https://www.washingtonpost.com/news/worldviews/wp>.

The purpose of this research paper is to explore the place of women in the field of evangelism, as evidenced in both the Old and New Testaments.

Old Testament: 2 Kings 5:1-14

God's purpose for His chosen children is to evangelize the world without preference to gender and despite cultural backgrounds and times. The Old Testament records the stories of a number of women who were involved in what today would be referenced as evangelism, including women such as Huldah and Deborah. Even the story of the little maid who evangelized while in captivity (2 Kgs 5:1-14) is the narrative of a young woman who shared the only true source of healing: Yahweh. These texts clearly indicate that God uses females in the role of an evangelist, regardless of one's life setting. The case of the little girl serving in Naaman's house gives clear and substantial evidence that gender does not bar females from the work of being an evangelist even in the Old Testament, an era identified as patriarchal. To understand the place of female evangelists, it is important to consider even this little girl. Perhaps she was not recognized and awarded as an evangelist, but her message to Naaman, a gentile, will clarify the definition of evangelism and evangelist, in the context of 2 Kings 5:1-14.

According to the International Standard Bible Encyclopedia, the word evangelist is connected with the word Gospel. It refers to someone who proclaims the Gospel to others.⁷ From this understanding, Paul added in Galatians 3:8, "And the scripture, foreseeing that God would justify the gentiles by faith, preached the gospel to Abraham beforehand, saying, 'In you all the nations shall be blessed.'"

⁷ James Orr, "Evangelist," *The International Standard Bible Encyclopedia* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1939).

This story has brought us to the time where Israel rejected a theocratic government for a monarchy. Instead of having God as their only ruler, the children of Israel begged Samuel to ask the Lord to allow them to have a king, like the other nations. This foolish choice was the inception of all kinds of adverse outcomes from both their kings and Israel's neighboring nations. Historically, Israel became the prey of barbaric nations in the region.⁸ And since then, the country was never at peace; they made enemies everywhere in the region. Among the enemies of Israel, the Syrians were one of the most powerful. Notoriously led by the mighty general known as Naaman, the Syrians fought against Israel and won the battle. As was the custom of Old Testament times, they brought back home in captivity some of the Israelites from elite families as slaves to confirm their supremacy and ownership. That was the case of the young girl that Naaman gave to his wife as a maidservant.⁹

The Hebrew word used in this text to translate young girl is נַעֲרָה, which means young unmarried girl but marriageable, a young virgin girl, a maidservant. This word is the feminine of the Hebrew word נַעַר. The same word that used in the case of the young boy Samuel given as a gift to the Lord. As an immature young boy, Samuel was already appointed to perform the priesthood ministry in God's temple.¹⁰ Theologian John McDonald argues that the terms נַעַר and נַעֲרָה referred to young men and women of great families in the society. The question is if God could appoint the נַעַר Samuel as a priest at this age, how about this נַעֲרָה girl living in a foreign country far away from her family? Is

⁸ Carolyn S. Leeb, "Away from the Father's House," *Journal for the Study of the Old Testament Supplement Series*, (2000): 301 (Grand Britain, Sheffield Academic Press, 2000), 31.

⁹ T. L. Constable, "2 Kings 5:2-3," *The Bible Knowledge Commentary: An Exposition of the Scriptures*, J. F. Walvoord & R. B. Zuck, eds. (Wheaton, IL: Victor Books, 1985).

¹⁰ R. L. Harris, G. L. Archer, Jr., and B. K. Waltke, *Theological Wordbook of the Old Testament* (Chicago, IL: Moody Press, 1999), 586.

it simply because she is a female that she is not viewed as an evangelist? Peter reminded God's people in his first letter that they are a chosen race, a royal priesthood, and a holy nation. They are God's people, who may proclaim the mighty acts of Him who called them out of darkness into His marvelous light.¹¹

God neither intended to put aside either gender in the salvation process nor does He play favoritism to any group. He is the One who called and caused His people to work as evangelists. It is exciting to discover that the word used to translate young girl has the same root as the word used in Nehemiah 5:13, נער.¹² This Hebrew root suggests that the Lord used this little girl to speak to Naaman about His grace. God's power unleashed this little girl's tongue to tell the good news of healing to a Gentile family. She could not hold her tongue back from proclaiming God's power; therefore, she stood up and spoke in the absence of an adult male evangelist.

According to theologian Donald Spence-Jones, the literary genre used in 2 Kings 5:1-14 is both a prose and a legend.¹³ Right in the opening verse, the writer outlines to his readers the drama confronted, the גדול (gâdôwl), also identified as a גבור (gibbôwr), one sick with leprosy. Therefore, by using this literary style to describe Naaman as the גבור who was also a leper, the writer foreshadows to his readers that something grandiose would occur at the end of the story.¹⁴ The root קטן refers to a small, insignificant, and weak child in contrast with the size and superiority of the adult גדול.¹⁵ The hidden

¹¹ 1 Pt 2:9.

¹² 1 Pt 2:9.

¹³ Spence-Jones, *The Pulpit Commentary*, 278.

¹⁴ Robert L. Cohn, "Form and Perspective in 2 Kings V," Brill Publishers, *Vetus Testamentum*, vol. 33 (April 1983): 173-174, accessed March 15, 2016, <http://www.jstor.org/stable/1518006>.

¹⁵ Harris, *Theological Wordbook of the Old Testament*, 795.

statement of this opening verse is a confirmation that God's fulfillment mission or evangelistic work had not and would never be based on the preference of a particular group of people identified either by class or gender. On the contrary, Christ's high commission was addressed and will continue to be accomplished by both male and female, regardless of their cultural background or education level.

Skimming through 2 Kings 5:1-14 without careful examination can lead one to assume that Elisha and Naaman are the only main characters of this episode. Meanwhile, a cross-examination of this compelling story makes it clear that one of the keys characters setting up the stage of this remarkable plot has been left behind and even made invisible by patriarchal supporters for decades. Obviously, both Naaman and the prophet are the main characters of this great story; however, if readers overlook the role played by this little girl caught in slavery, they will never be able to understand the insights of this story. The writer even compares and contrasts Naaman with the little girl. While Naaman is portrayed as a proud and victorious general, this nameless slave little girl is nothing. She is just a poor kid, a victim of unfortunate circumstances, ripped her from her family, living a life of invisibility. If Naaman is represented as the Syrian commander, this oppressed little girl is nothing more than a fragile Israelite female, captive among an ungodly people. She endures psychological and emotional torture at the hands of the wicked Syrian culture. However, even these sad realities could not silence her from taking a stand for God. It is reported then in the story that her words even echoed in the king's palace.¹⁶

¹⁶ Robert L. Cohn, "Form and Perspective in 2 Kings V," *JSTOR, Vetus Testamentum*, vol. 33, Fasc. 2 (April 1983): 171-184.

Since Naaman heeded her recommendation and positive results transpired, this little girl must have been treated differently. She must have transitioned from a regular servant to a special one. She must have been seen as the medium in this family because she was the one who related this family to God. Indeed, this is the work of an evangelist. They connect lost souls—hopeless, despairing, discouraged, and ungodly people—to Christ the redeemer, the restorer of broken lives. In other words, this nameless little girl was subject to a transitional life, unlike one that many men have ever known. Likewise, it is an imperative that the Jerusalem Church today begins to transition women into evangelists. Women working in evangelism will effectively empower church leaders to fulfill the spreading of the Good News in the community. Instead of remaining a passive and insignificant order-follower, this little girl became then an important person after she broke all chains that stopped her from working for the Lord. She became then an active evangelist who proclaimed the truth with certainty.

Is it not interesting to see how strange the Lord can be when it comes to fulfilling His work? This account offered readers a full understanding of the unlimited God who uses women as evangelists and, particularly, the little maid, as she is referenced in modernized stories. Not only did God cause the nameless little girl to speak out His word, but He also used another woman, Naaman's wife, to pass on the message. Apparently, God does not hesitate to spread truth, not matter if the speaker is female or male, young or old, ethnically Jewish or Gentile. As author Walter Brueggemann notes,

The chance for the prophet, offered from the lips of the young girl, overrides conventional resistances of both class (commander and slave girl) as well as

ethnicity (Syrian and Israelite). The attestation of the young girl opens a story that could not otherwise occur and a healing that was not otherwise available.¹⁷

Spence-Jones adds that the little girl does the simplest act by announcing to her inconsolable mistress that there is a solution to the family problem. She could have held her tongue vis-à-vis the disastrous situation that faced her master, for society had already muted her from speaking in public. Naaman did not deserve but needed to be saved, and all this little girl had to do was announce the good news to her mistress; she pointed Naaman in the right direction to where the prophet of God would continue to lift up God in the eyes of this ungodly man.¹⁸ This is exactly what church members need to do to qualify as evangelists: lift up Christ's name before nations so they may know that God exists and He fulfills the plan of salvation for repentant sinners.

Wray notes that in Old Testament times, a woman's life was more insecure than that of a man. Women were the primary victims of the enemies' invasions and subject to all kinds of pressures.¹⁹ In the reign of King Omri, Syria was Israel's greatest enemy. As a result of their victory over Israel, this unnamed little girl was taken as a slave to the service of Naaman's wife.²⁰ According to the Near East customs, women were expected to bear children. Their primary role was to bear children and to do good, as their duty was to remain a model for their children.²¹ However, the evidence of this little girl's ministry shows that in God's perspective, women can serve beyond the category of wife and

¹⁷ Walter Brueggemann, "A Brief Moment for a one-person Remnant (2 Kings 5:2-3)," *Biblical Theology Bulletin*, vol. 31 (2001): 55.

¹⁸ Spence-Jones, *2 Kings*, 103.

¹⁹ T. J. Wray, *Good Girls, Bad Girls: The Enduring Lessons of Twelve Women of the Old Testament* (New York, NY: Rowman & Littlefield, 2008), 17.

²⁰ Esther M. Menn, "A Little Child Shall Lead Them: The Role of the Little Israelite Servant Girl (2 Kings 5:1-19)," *Journal of Currents in Theology and Mission*, vol. 35.5 (October 2008): 2-3.

²¹ Wray, *Good Girls, Bad Girls*, 21.

mother only. The Lord calls both men and women to evangelize to the world. Likewise in today's church, a transitional method should be implemented to transform women into evangelists.

Logically speaking, this little girl could be resentful and careless about Naaman's incurable sickness. On the contrary, she used compassion and offered Naaman the ultimate solution to his problem, for she understood that this family in distress deserved to know the good news that the God of Israel is the only true healer. Therefore, she broke cultural barriers that could have prevented her from saving this life. This little girl disregarded the customs of the Old Testament time, in which no children or women should ever address powerful people without permission.²² She then used her compassion toward her enemy's commander because she was shaken by God to speak the truth.

The ancient Near East's culture adopted the patriarchal family structure in which the father is the head of the household. He is the one controlling the business of the house and has the last word in everything related to his family. Family honor depended on the head of the household, whose primary purpose was to protect and make sure that his family was secure, both financially and socially.²³

Although this young girl was taken into captivity and living far away from her family's country, she was indeed an Israelite, one called to testify to this family about God's grace. The transition must have been difficult for this little girl, but the impact of her message proved that the Lord Himself transformed her from a slave to an evangelist. Brueggemann suggests that the term prophet is always complemented by the name of

²² Menn, "A Little Child Shall Lead Them," 2-3.

²³ Leeb, *Away from the Father's House*, 36.

YHWH. In his interpretation, this little girl testified about the God of Israel who appointed her as a prophet to fulfill His work.²⁴

Although the work of this little girl was over as soon as she delivered the good news, the impact of her evangelistic mission would last longer. Were it not for this little girl's testimony, her evangelistic work, Elisha and Naaman would not have been in contact, and the name of the Lord would not have been glorified in this matter.²⁵ The part that Elisha played in this narrative confirmed this little girl's testimony. By pointing the great commander of the Syrian army to the prophet of God, it is a clear and powerful statement that God is greater than anyone and even any of the Syrians' gods.²⁶

The great initiative that this little girl took brings our attention to the previous encounter that happened in the cavern between God and Elijah. The prophet argued that there was no prophet left in Israel, while he ignored that God had many prophets who never bowed down before Baal. This segment confirms once again that, at all times, God always has servants ready to proclaim the good news. Therefore, Howson has insinuated that even though this little girl lived among idolaters, the impact of God's knowledge in her earlier stage of life maintained her belief in God, who is the healer and redeemer. She knew that God's eyes were all over the planet; therefore, she recognized that this was a golden opportunity to lift up God's name among this family and even this nation.²⁷

The Gospel is the re-establishment of God's relationship with humankind. Effective evangelization requires having compassion for those who are perishing for lack

²⁴ Brueggemann, "A Brief Moment for a one-person Remnant," 54.

²⁵ Brueggemann, "A Brief Moment for a one-person Remnant," 55.

²⁶ Menn, "A Little Child Shall Lead Them," 344.

²⁷ John S. Howson, "The Hebrew Maid and Naaman's Wife," *Good Words*, British Periodicals, (January 1880): 534.

of knowledge of God's amazing grace. Instead of hardening her heart because of the pain of being taken from her family, this little girl let God's compassion move her to spell out the good news to this sad and broken family. Brueggemann declares that the young girl could not speak in public because of her status in the society. She waited then for the perfect time when she could be alone with her mistress to share the good news of God's goodness and mercy. Despite her age, gender, and social status, this young girl was a great evangelist and, even today, anyone who has the desire to become an evangelist should follow her footsteps.²⁸

The evangelistic role played by this little girl is tremendous, for it brought together under God's grace two countries that were in discord. God used a nameless and powerless little girl to offer His grace to a so-called great and mighty man. Despite her lowly position in the community, the evangelistic approach of this girl maps the stage of a new relationship between God and Naaman.²⁹ The fact that she stood before this family and told them the truth is an act of evangelistic outreach that has nothing to do with the public evangelism at rallies that ministers today typically engage in. Instead, she should be considered as an evangelist even though her evangelistic approach was a one-on-one type. It does not matter whether women are doing public or one-on-one evangelism. The most important thing is that God uses them as an evangelist in His kingdom; thus, by incorporating women, the Church will be more active and dynamic in its mission to reveal Jesus to the community.

²⁸ Walter Brueggemann, "2 Kings 5: Two Evangelists and a Saved Subject," *Missiology: An International Review*, vol. XXXY, no. 3 (July 2007): 265.

²⁹ Allan L. Effa, "Prophet, Kings, Servants, and Lepers: A Missiological Reading of an Ancient Drama," *Missiology: An International Review*, vol. XXXY no. 3 (July 2007): 307, accessed, February 22, 2016.

This is not the first time in the Bible that the weak faced the strong. Paul, in his first letter to the Corinthians, reported that God chose the unwise in the world to humble the wise. He chose the feeble to dishonor the strong.³⁰ For instance, 1 Samuel 17 is a vivid confrontation between the נער David and the great Goliath.³¹ In the case of this little girl in Naaman's house, God used a nameless נערה girl to evangelize Naaman's family. Theologian Allan Effa reports Cohn's statement, "The lowest of the low, a female Israelite captive, is heeded by the great king of Syria."³²

In Old Testament times, women, along with children, were considered the lowest in the community. This kind of classification in the society came from the patriarchal system where men were the power dominant. Compton, in his article explaining the function of the priesthood in Old Testament, strongly argues that women were not allowed to perform in the temple due to the patriarchal system. It was more a technical decision that was taking place due to practical grounds rather than one that has lasting theological implications. Some scholars even went further to declare that some women sang and danced in the temple as their participation in the service.³³

Author Mary Kassian states that the concept of reexamining spirituality authority is a challenge, for it requires the connection of being able to discern God's voice and being appointed by God to do ministry and to serve others. Some Christians in certain denominations still adhere to the patriarchal system in which men, not women, are the

³⁰ 1 Cor 1:27.

³¹ 1 Sam. 1:17.

³² Effa, "Prophet, Kings, Servants and Lepers," 307.

³³ Todd Compton, "Kingdom of Priests: Priesthood, Temple, and Women in the Old Testament and in the Restoration," *Dialogue: A Journal from Mormon Thought*, accessed March 25, 2016, ATLAS collection, September 1, 2003.

only ones that God gives spiritual authority to operate in the Church and also to minister to others.³⁴ Contrary to this chauvinist thinking and understanding, God designated this little girl to save Naaman's life. She was not only a woman but also a little girl, yet God selected her to exemplify the truth that women can be evangelists as well as men.

The Syrian raid on Israel must have been very brutal; moreover, to celebrate their victory, as was the custom, they took this little girl from her family and carried her away to serve as a slave.³⁵ The author of 2 Kings also insinuates that this little girl might have been in good hands at Naaman's house because she proclaimed with confidence the good news to her mistress, which in return seemed compelling to her husband to appeal to the king to grant him permission to go for healing in Israel. As a child and servant of God, this girl showed kindness to her predators by sharing with this family what they needed, grace.

The little maid gave to her master something that both honor and wealth could never give him, in spite of his being a great general.³⁶ Some scholars also identified that this event is the element that reconciled the two countries, Israel and Syria, under one God throughout the ministry of the prophet.³⁷ We must understand, though, that without this little girl, the prophet would not have met Naaman, and God's name would not have been glorified that way. This is only one example of how essential it is to encourage and transition women in the church to practice evangelism, for their support brings energy to

³⁴ Mary A. Kassian, *Women, Creation and the Fall* (Westchester, IL: Crossway Books, 1990), 124.

³⁵ A. Edersheim, "2 Kings 5," *Bible History: Old Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1975), 1.

³⁶ P. R. House, *1, 2 Kings: The New American Commentary*, vol. 8 (Nashville, TN: Broadman & Holman Publishers: 1995), 272.

³⁷ Edersheim, *Bible History: Old Testament*, 1.

fulfill the Great Commission. In this episode, God used two women, the little girl and Naaman's wife, to spread His word. Humanly speaking, this little girl should have stayed neutral in this sad family situation. On the contrary, she showed compassion to both her mistress and Naaman, which resulted in God's name being exalted and glorified.³⁸

Speaking of compassion, it has been proven that women demonstrate more empathy than men. This case depicts how two women diligently and intelligently worked out a situation that neither Naaman nor the king understood. For instance, when the king received the good news from Naaman, he failed to realize that the situation was above men's power. Instead of seeing the big picture that God is the only one who, through the prophet ministry of Elisha, could heal Naaman, he pressured the weak king in Israel to heal his servant Naaman. When Naaman reached the prophet's house and received the prescription of his sickness, he refused to obey and follow the procedure. It was not until the servants pressed him to accept the prophet's solution to his problem that he finally agreed to try. The point is women sometimes are more receptive, obedient, and persistent when it comes to getting something done. Again, it is an imperative to include women in evangelism, because their support and abilities to see and understand things in life are much different than it is with men. Therefore, a transitional model for women from members to evangelists is a must for the church to adopt because it will make the church much more effective in spreading the gospel.

Furthermore, Brueggemann suggests that this captive girl's ministry apparently gives a response to Jeremiah's voice announcing to the generation in exile that would become the remnant of Israel. She seemed well acquainted with her new imposed cultures and strange family. Unfortunately, even the writer did not mention her a little further in

³⁸ Edersheim, *Bible History: Old Testament*, 1.

the plot. However, since the outcome of her message has brought God's desired fruit, she must be then well accepted and highly favored in Naaman's house, easing any interest in returning home to her biological family.³⁹

Most religions in the world are known for treating women like outsiders, spectators, and even to considering them invisible in the congregations. Women in most churches are silenced in the assembly and are restrained from having a close relationship with God. They are isolated and brainwashed by human-made traditions into thinking that they cannot perform some tasks in the church because of their nature as women. They hold to the patriarchal system in which women are subject to obey and follow men. According to this tradition, their presence in God's community is to approve of and assist men's performance in the church. They are set up to feel that Jesus' ministry on earth was to establish an example of how men are to fix man-made traditions and women are to assist but not to lead. Paul, in this instance, emphasizes in his letter to the Galatians that:

In Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave, or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.⁴⁰

If church leaders agree that all church members are Abraham's offspring, why then do they refuse to welcome women as evangelists? For this same text says that all Christians are one in Christ. Christ is the one who, in Matthew 28, commanded all of His people to proclaim the Good News to the world.

It is fascinating to see that in the case of 2 Kings 5:1-14, God used a little girl to open the way to convert Naaman and his family. Later Paul advises that women remain

³⁹ Brueggemann, "2 Kings 5: Two Evangelists and a Saved Subject," 57.

⁴⁰ Gal 3:26-29.

silent in church. In the case of 2 Kings 5:1-4, the Lord used a female child—considered the weakest and most insignificant one among God’s people—to reach out to a well-respected, established, and distinguished family in Syria. This event backs up the theme of this project that women indeed are called along with men to represent God on earth. Nevertheless, the work of God should be done in a proper order and discipline, for the Lord, God, is not a “tohu-bohu” God, but the one who rules the universe.

The question is, if the Old Testament proves that God used to transition women from members of His assembly to evangelists, how about the New Testament? What additional evidence found in the New Testament that can bring support to the proposal that women in Jerusalem SDA Church should be subject of transition from laypersons to evangelists?

New Testament: Romans 16:1-16

The New Testament contains numerous examples of women functioning as evangelists in the Church. Many Christians have misused, or taken out of context, Paul’s statement about women remaining silent in the church. The misinterpretation of Paul’s statement on this subject has created such great disagreement among church members that it has even hindered the church of God from fulfilling its mission in the world fully. By considering the life and times of Paul, and by closely examining the context of Paul’s admonitions to the New Testament church, it becomes clear that many church leaders have misinterpreted his words. Consider first that the apostle included both men and women in his ministry. The apostle encouraged women to continue pursuing their ministry of reaching out to lost souls for God’s kingdom when he mentioned their names

in Romans 16. In other words, a close examination of Romans 16:1-16 is critical to support the reality that women, as well as men, used to function as evangelists in New Testament times.

Romans 16:1-16 is a letter of gratitude and recognition that Paul addressed to his coworkers in Christ. Paul used a literary style that identified him as the author of the book of Romans. It is a formal letter addressed to a loving and sharing community. Paul's introduction, in this letter, is a straight commendation devoted to a woman who gave her all for the Gospel. The apostle included a special welcome followed by a high recognition of two evangelists, coworkers, a husband, and wife, known as Priscilla and Aquila. He continued then, with his special welcome words on behalf of others that supported his ministry, including women.⁴¹ In this chapter, Paul mentions nine women who played different roles in the church. However, the focus of this segment will be on Priscilla, a woman missionary and evangelist.

According to the Apologetic Press, Paul remained at Corinth for almost two years during his second campaign. Corinth was the political capital of the Roman province of Achaia. Although the Bible does not place a lot of stress on Corinth, its geographical location marks it as an important city. Corinth was geographically located in the southwest part of a thin bridge of land that connected the mainland and the peninsula. This position helped the city of Corinth to have a wide control on the commerce between the mainland and the peninsula. Corinth had two main ports, Lechaum situated to the

⁴¹ C. Soanes & Stevenson A, *Concise Oxford English Dictionary*, 11th ed. (Oxford, NY: Oxford University Press).

north part and connected to Italy, and Cenchreae on the east side of the land linked to Asia Minor.⁴²

History has reported that during the 5th century B.C., the region was at war, as the commercial interests and conflicts grew so tense between the Corinthians, Athenians, and Spartans due to the many rivalries among the Athenian peoples.⁴³ In the battle to control the Mediterranean area, the Roman Empire destroyed the city of Corinth in 146 BC. Years after, under the same regime of the great Julius Caesar in 44 BC the city was rebuilt and took its dominance in the commerce and trade of the time.⁴⁴ In addition to that, DeVries reported that Corinth's strong economy was rooted in its business of exchange and commerce, manufacturing, and agriculture. Along with the producing agricultural products, Corinth had two successful businesses in pottery and bronze metal that helped the country participate in international trade in the region.⁴⁵ Therefore, the new rebuilding of the city helped the citizens to become economically stronger.⁴⁶

It is precisely during this time of political tension, economic extension, and social development that Paul met his business partners and missionaries, Priscilla and Aquila, a husband, and wife team of tentmakers, and partners in Christ. Again, the Lord allowed the socio-economic climate in the Roman Empire to help transition both Priscilla and Aquila to become more involved in missionary work and evangelism. Although the pair

⁴² Apologetics Press Staff, "Corinth in History and Archaeology," accessed March 22, 2016, <http://www.apologeticspress.org>.

⁴³ "Corinth in History and Archaeology," 1.

⁴⁴ Tim Attaway, "Historical Background of the City of Corinth and Its Impact upon Paul's Corinthians Correspondence," (2005):1, accessed, March 22, 2016 <http://www.timattaway.com/WebLibrary/Church%20and%20Bible%20Study%20Resources/Misc%20Resources/Corinth.pdf>.

⁴⁵ LaMoine F. DeVries, *Cities of the Biblical World* (Peabody, MA: Hendrickson, 1997), 360.

⁴⁶ Attaway, "Historical Background of the City of Corinth," 4.

worked so well together, Priscilla seemed to be the one who apparently played the key leadership role. Johnson notes that Luke in Acts 18:26 places the name of Priscilla first to make it clear that she was indeed a well-known qualified and accepted evangelist in the church. Again, this statement is a confirmation that not only did the pair worked as evangelists and missionaries, but also Priscilla was probably more fluent than her husband.⁴⁷ This is the reason that Paul called her name first in his letter of gratitude to the church of Corinth to emphasize that she must be welcomed as an evangelist. Traditionally, her name would never be mentioned first, for custom did not allow women to function in some positions in society.

The name Priscilla is a form of the feminine Latin adjective *prisca*. It simply means primitive or ancient. She was a tentmaker.⁴⁸ Barbero indicates that Prisca's name is found in many of Paul's letters. Luke also used the diminutive form of Prisca in the book of Acts. This couple must have been very helpful to Paul's ministry, for he mentioned them first among the twenty-six people he greeted in his letter.⁴⁹ A. C. Meyers postulates that Priscilla was descended from the bloodline of a certain honorable and influential Roman citizen who was also called Prisca.⁵⁰ Her husband's name is Aquila, which means eagle in Latin. The fact that their names are in the Graecized form indicates that the couple embraced Greek culture.⁵¹ Biblical evidence reveals that after the famous

⁴⁷ Johnson, "Speaking of Woman in Apostolic Churches," 361.

⁴⁸ Marie Noel Keller, *Paul's Social Network: Priscilla and Aquila, Paul's Coworkers in Christ Jesus* (Collegeville, MN: Liturgical Press, 2010), xiii.

⁴⁹ Mario Barbero, *A First-Century Couple, Priscilla and Aquila: Their House Churches and Missionary Activity* (Washington, DC: Bell & Howell Information and Learning Company, 2001), 28-30.

⁵⁰ A. C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans Publishing, 1987), 850.

⁵¹ Keller, *Paul's Social Network*, xiii.

Edict of Claudius in 49 C.E. was proclaimed, Priscilla and her husband emigrated from Rome to Corinth where they met with Paul for the first time. Everywhere this couple settled, they impacted the community and opened a home church because they were simply missionaries.⁵² The narrative of how Priscilla participated in Paul's evangelistic outreach illustrates how she transitioned from being a believer and church layperson into an active evangelist. The references in the New Testament demonstrate how she was widely respected as a missionary and evangelist.

According to theologian Christoph Stenschke, Apollos's recommendation to the fellow believers at Jerusalem came after he received more fundamental teaching from Priscilla and Aquila. This note in Acts implies that Priscilla was referenced as an evangelist as well as her husband.⁵³ Moreover, the term fellow-workers used in the plural is applied to the couple, thus recognizing them both as evangelists. Although some scholars argue that this term does not apply to Priscilla, Johnson argues that in Philippians 4:2-3, Paul asked his companions to help two women who had worked with him in the Gospel.⁵⁴ This is again evidence that women in the New Testament used to be evangelists.

Priscilla must have been even more influential than her husband, for on many occasions Paul mentions her name first. Some scholars believed that she must have come from a highly educated family because of the special consideration that both Paul and Luke give her by placing her name first four out of the six times this couple is mentioned.

⁵² Nguyen van Thanh, "Migrants as Missionaries: The Case of Priscilla and Aquila," *Mission Studies* 30, (2013): 62-63.

⁵³ Christoph Stenschke, "Married Women and the Spread of Early Christianity," *New Testament Society of South Africa*: South Africa (September 2008): 162-163.

⁵⁴ Franklin Johnson, "Speaking of Women in Apostolic Churches," *The American Journal of Theology*, vol. 8, no. 2 (April 1904): 360-361.

Moreover, a study of the Roman sepulchers has provided two important pieces of evidence: 1) The type of conversion of Priscilla and Aquila determined that the couple met Peter in Rome; and 2) She came from a distinguished and respected family. They must have received the good news of Christ and then run for their lives. They might have even known Jesus while He was ministering on earth.⁵⁵

The comparative adverb ἀκριβῶς used by Luke stresses that Apollos had received more accurate insights or information than he had ever had before while he studied at the feet of Priscilla and Aquila. Therefore, placing Priscilla's name first in this passage clearly explains that she was the one leading the advanced Bible study given to Apollos, or at least recognized as the principal teacher of this Bible study.⁵⁶ Besides, scholar McCarthy informs his readers that the name of Priscilla appeared first in this segment, suggesting that she was well prepared both academically and spiritually, for she was able to give an eloquent man pause and convince him by sharing the true Gospel. As the result of this quick, precise, and accurate Bible study, Apollos was, after all, recommended to a different synagogue as now a certified fellow in Christ.⁵⁷ Such successful work required an adequate education or even a higher one to convince a young man full of confidence and studied in rhetoric that his message was defective and contained some residue that needed to be brushed off to carry a more polished Gospel message. Priscilla took the young fellow aside, with the help of her co-worker and husband, Aquila, to instruct

⁵⁵ Ruth Hoppin, *Priscilla's Letter: Finding the Author of the Epistle to the Hebrews* (Fort Bragg, CA: Lost Coast Press, 2000), 84-85.

⁵⁶ A. Robertson, "Romans 16:3" *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933).

⁵⁷ V. K. McCarthy, "Prisca - Fellow Tent-maker and Fellow Missionary of Paul: Acts 18.2-3, 18, 26; Romans 16.3-4; 1 Corinthians 16.19; 2 Timothy 4.19," *International Congregational Journal* (2012): 49.

Apollos in the details about the real gospel. Only someone with great knowledge and whom the Holy Spirit anointed could have performed in this manner. In fact, both Old and New Testament writers never add a woman's name in this proper order unless she played a significant role that had an impact on others. Therefore, Priscilla must have been seen and accepted as a well-qualified evangelist, for she could give a correct study to Apollos, leading him to a firm conviction in the end.

Furthermore, scholar Hoppin argues that Priscilla must have been a highly educated woman because she took Apollos aside to educate him about the integrity of God's Word. Since Luke mentioned Priscilla's name first, it is logical to believe that she was the primary one tutoring Apollos. She must have been very knowledgeable in the Scriptures, for she was able to sit down with Apollos and share an intensive Bible study with him. Some translations suggest that in Acts 18:26 the Greek word suggests that both Priscilla and her husband took Apollos home to instruct him about God's word. New Testament scholar Antoinette Clark Wir states that there is no evidence that this couple baptized Apollos; however, when one considers Apollos' story and compares it to Paul's converts, who are noted as being baptized by him, it is likely to assume that Priscilla and Aquila also baptized this eloquent man. After all, they sent him with a recommendation letter to the synagogue in Jerusalem.⁵⁸

Barbero in his dissertation declares that this couple was different. Priscilla and Aquila were not there just helping the apostle, but fulfilling their missionary task as God's evangelists. They were not simply Paul's coworkers, but evangelists on the same

⁵⁸ Hoppin, *Priscilla's Letter: Finding the Author of the Epistle to the Hebrews*, 80-81.

level as the apostle.⁵⁹ Priscilla was indeed a missionary and an evangelist who devoted her entire life to working for the Lord Christ. The apostle Paul, full of discernment, quickly identified this couple and their spiritual gifts, especially Priscilla, who is considered to be one of the first leaders of the primitive church. He then took them with him to accomplish tremendous work for the Lord. God himself shifted Priscilla from an honorable and humble woman to a zealous evangelist. How is it, then, that leaders in today's church are so hesitant to admit that so many talented Priscillas today can also serve beyond the roles of ushers, deaconesses, vacation Bible school teachers, choir directors, and church secretaries? Meanwhile, the talents and gifts of these women are lost when it comes to evangelism.

Scholar Carolyn Osiek reports that the amount of information found in the Book of Acts, the Pauline letters, and 2 Timothy, in particular, stress that this evangelist couple, Priscilla and Aquila, played a significant role in the expansion and leadership of the primitive church. Osiek postulates that because of the four times Priscilla's name is listed and communicated first, she must be considered among God's workers. She was not just like an ordinary woman who merely contributed to Paul's ministry, but a highly devoted woman who was actively involved in Christ's mission as an evangelist.⁶⁰ Priscilla's life had become that of an evangelist since her family initiated home church. Unfortunately, there is not any information given in the Bible as to whether or not Paul personally instructed this couple, especially Priscilla, to become evangelists. Nevertheless, it is

⁵⁹ Barbero, *A First-century Couple, Priscilla and Aquila*, 31.

⁶⁰ Carolyn Osiek, "The Women in Paul's Life," *Biblical Theology Bulletin*, vol. 42 (2012): 93. accessed February 29, 2016, <http://www.sagepub.co.uk/journalsPermissions.nav> DOI: 10.1177/0146107912441307.

evident that the apostle respected and recognized her as one, as can be observed in the literary style he uses in his formal greeting to their church.

In his article, scholar William Walker develops five points of agreement between Paul and Luke in their portrayal of Priscilla and Aquila coworkers in Christ.

1. Walker argues that both Paul and Luke pictured Priscilla and Aquila as two companions that worked side by side to fulfill Christ's mission.
2. The fact that their names are mentioned at least three times is a clear evidence that they were very influential in the church, and that their work was gladly appreciated and accepted.
3. Both Luke and Paul recognized the couple's mobile ministry from a different place.
4. Both have indicated the name of Priscilla first on two occasions, while the name of the husband is mentioned only once in each book. Walker reports O'Connor's view on this subject that assumed Priscilla must be more important than Aquila because her name was mentioned first. The reason for this assumption is that, according to the New Testament's culture, when a woman's name is mentioned before her husband, she must be more important in the relationship.
5. The fact that their names changed the position in different places suggests that they played alternatively key leadership roles.⁶¹

This spirit of oneness that existed in this couple's ministry enforces once again, the argument that Priscilla was an evangelist in the early church. Her lifestyle was transformed as a result of her being called to be an evangelist, for God is the one who calls and appoints whomever He wants to work for His kingdom.

Keller in his book emphasized that the critical leadership role that Priscilla and Aquila played in the early church. If Paul could make such recognition in terms of physical, spiritual and financial assistance that he received from this couple, they must be

⁶¹ William O. Walker, "The Portrayal of Aquila and Priscilla in Acts: The Question of Sources," *New Testament Studies*, no. 4 (2008): 54.

very important in the churches that they planted.⁶² Some scholars even think it was not by any coincidence that Paul met with Priscilla and Aquila.⁶³ Hoppin strongly argues that the word translated found that is used in both Acts 11: 26 and Luke 11:24, literally means to find something after searching.⁶⁴

Historian Marie Keller agrees that Priscilla and her husband were very active in the first-century church. The couple functioned in many capacities, as teachers, missionaries, collaborators, Bible instructors, and even hosts of home churches. Also, Keller asserts that Paul's exhortation to the church at Corinth might have been done due to his previous experiences with this evangelist couple. This is to say that not only do these varieties of different roles identify this couple as evangelists, but also Paul's greeting shows that they were necessary for the development of the church. In other words, the ancestor of the church welcomed and accepted this woman, along with her husband, as an evangelist.⁶⁵ Moreover, Keller reports Adolf von Harnack's statement in attempt to identify Priscilla as a woman evangelist:

The retrieval and accenting of the history of Priscilla as a story that attempts to preserve Priscilla as a fully rounded individual is important for women and men who can and will live their faith in their daily lives. Priscilla is owed "reparation" in the sense that she is to be recalled again and again in memory in the fullness of her womanhood, as wife, tent-maker, highly valued co-worker of Paul and acquaintance of Apollos.⁶⁶

Furthermore, Keller articulates that Paul mentioned first the name of Priscilla and Aquila among the twenty-six people that he greeted, clearly showing that these two were

⁶² Keller, *Paul's Social Network*, 69.

⁶³ Hoppin, *Priscilla's Letter: Finding the Author of the Epistle to the Hebrews*, 82.

⁶⁴ Hoppin, *Priscilla's Letter: Finding the Author of the Epistle to the Hebrews*, 83.

⁶⁵ Keller, *Paul's Social Network*, 73.

⁶⁶ Keller, *Paul's Social Network*, 73.

key leaders in the house church of Rome. There are four elements found in Paul's greeting to honor his evangelist friends and co-workers: 1) Paul uses the Greek word *sunergoi* to refer to them as coworkers in Christ Jesus; 2) Paul gratefully recognizes that his colleagues risked their lives for him; 3) Paul not only knows their witness, but he emphasizes the fact that others should identify them as Christ's witnesses; and 4) He promotes them as church planters, for everywhere they go they open a new church in the community.⁶⁷

Barbero argued that Paul used the same technical term *καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν* (and the church at their house), in both Romans 16:5 and 1 Corinthians 16:19 to refer to a small group of people that gathered at Priscilla and Aquila's house to worship. This initiative could not have happened had the couple's financial situation not warranted their ability to gather a group of people at their house.⁶⁸ This family was very creative, for they had in many places settled to open a small group church at their house. This fact again argues that this family worked together as evangelists and that Priscilla was indeed one like the Apostle Paul and others.

Nine women were mentioned in Romans 16 in reference to Paul's fellow workers. However, Priscilla and Aquila seemed to have much consideration among Paul's coworkers, because they exposed their life many times for Paul.⁶⁹ This reminds us that Priscilla must have been an active woman among the saints, for her name is always associated with that of her husband. With that said, she must have been very well qualified as an evangelist or missionary in the first-century church.

⁶⁷ Keller, *Paul's Social Network*, 51.

⁶⁸ Barbero, *A First-century Couple, Priscilla and Aquila*, 38.

⁶⁹ W. W. Wiersbe, *Wiersbe's Expository Outlines on the New Testament* (Wheaton, IL: Victor Books, Wheaton: 1992), 411.

McCarthy argued in her article that the name of Priscilla and Aquila that are always mentioned together, emphasizing that they were strong partners. The author adds that a woman named before her husband was something unusual according to Mediterranean's culture. This occurrence is possible due to either Priscilla's status level in the community or because she was the one who first embraced the gospel, or even, as has been pointed out, that she was the one more active and qualified in the team.⁷⁰ Moreover, McCarthy states that the couple's lifestyle must be the element that helped Paul to see and understand the church more as a family where they had to stay glued to each other to impact the world.⁷¹ This is to iterate again that Priscilla would never be mentioned in that order so many times if it were not for her influence as a great and respected evangelist. In fact, if she were not qualified to be at this rank, Paul would never elevate her name with such respect. He would be calling or greeting her like the other women who also played different roles in the first-century church.

Luke, in Acts 18:18-24, presents Priscilla as a role model to remind his readers of the contribution of this woman to the spread the Good News. She was even accepted in the synagogue among the teachers. Meanwhile, Paul pictured Priscilla as a faithful and devoted fellow in Christ who sacrificed her life for the cause of the Gospel.⁷² She must have been a skillful woman because of her presence in the synagogue and the role she played there to instruct Apollos. Both writers accentuate that Priscilla was, as well as her husband, important for the church, because she was a motivated woman involved in the

⁷⁰ McCarthy, "Prisca - Fellow Tent-maker and Fellow Missionary of Paul," 49.

⁷¹ McCarthy, "Prisca - Fellow Tent-maker and Fellow Missionary of Paul," 53.

⁷² McCarthy, "Prisca - Fellow Tent-maker and Fellow Missionary of Paul," 60.

church activities, such as teaching and church planting. Both Luke and Paul recognized her and emphasized that she was indeed a passionate evangelist.

According to *Baker's Evangelical Dictionary of Biblical Theology*:

Mission is the divine activity of sending intermediaries, whether supernatural or human, to speak or do God's will so that his purposes for judgment or redemption are furthered. The biblical concept is expressed by the use of verbs meaning 'to send,' normally with God as the expressed subject.⁷³

Jesus' ministry focus was to teach the disciples to duplicate His ministry. He came to reveal to humanity that God existed in three persons and is the only true God of the universe. Therefore, the disciples' mission is to announce to the world that judgment is upon them if they have not confessed their sins to God.

In addition, Walter states that Christ sent His disciples into the world to proclaim the good news that salvation is available because He, Jesus, has overcome sin. The author continues and says that the mission belongs to all generations.⁷⁴ With that said, Priscilla, and her husband were high performing missionaries and evangelists. She was an active evangelist in her time. She made a great spiritual impact on the early church and, considering how women were accepted and recognized then, women like Priscilla need to be welcomed in the twenty-first century. It behooves the Adventist Church to prepare women workers, like Priscilla, to be evangelists as a part of the people that Christ commanded to preach the Gospel in the world.

The formal greeting used in 1 Corinthians is strong evidence that Paul recognized this couple, including the wife, as great evangelists due to the continuing work that they

⁷³ Walter A. Elwell, *Baker's Evangelical Dictionary of Biblical Theology* (Grand Rapids, MI: Baker Book House Company, 1996), 1, accessed March 28, 2016. <http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/mission.html>.

⁷⁴ Elwell, *Baker's Evangelical Dictionary of Biblical Theology*, 1.

performed at Ephesus when Paul left them there alone. Meanwhile, the second greeting occurs in the book of Romans after Priscilla and her husband returned to Rome to continue their evangelistic ministry there. In this form of greeting, Paul backs up Priscilla and Aquila's ministry as evangelists by saying that they are his coworkers who gave their life for his ministry and worked diligently and tirelessly to open a new home church.⁷⁵

The letter of Romans, notes Barbero, is the most organized among Paul's letters. Usually, Paul's letters are focused on internal problems facing the community of God. Here, Paul offers more theological insights than in any of the other letters. Although the apostle was never able to reach the congregation in Rome, his attempt was to get in touch with the home church at Priscilla and Aquila's house.⁷⁶ Paul not only trusted this evangelist couple to instruct others in the heavy theology of the Book of Romans, but he wanted the community there to accept that they were in charge and that Priscilla was an evangelist as well as her husband. It is clear in the New Testament that Priscilla, a woman who belonged to the first-century church, was an active and respected evangelist who carried the Gospel outside of the Christian community. Likewise, women today should be permitted to follow the transitional model shared in the New Testament that allows them to function as evangelists.

Schreiner believes that every disciple is called to serve according to the diversity of gifts that he/she received from God.⁷⁷ In addition, the author reports Schreiner's

⁷⁵ Elwell, *Baker's Evangelical Dictionary of Biblical Theology*, 71.

⁷⁶ Barbero, *A First-century Couple, Priscilla and Aquila*, 23.

⁷⁷ Cynthia Long Westfall, *Paul and Gender: Reclaiming the Apostle's Vision for Men and Women in Christ* (Grand Rapids, MI: Baker Academy, 2016), 213.

statement, “Every believer has been given a measure of faith and called on to estimated himself or herself in accord with this apportioned faith.”⁷⁸

Cynthia reports that,

In the Greco-Roman culture, though there were exceptions, it was not considered proper to give women public recognition. Therefore, a woman could accomplish feats and function in a variety of roles for which a man would be commended, but on her tombstone, she would for conforming to the stereotypical roles of wife and mother and for spinning wool. However, Paul is countercultural because he commends women in the same way as men and for the same things for which he commends men.⁷⁹

Despite scholarly discussions over the letter of Romans, whether or not the letter of Romans was written in Rome, Campbell believes because of the structure of chapter 16, Phoebe was a companion of apostle Paul.⁸⁰ While many scholars disagree that chapter 16 was part of the original letter, others still believe that it was addressed to the Christians at Ephesus, and later added to the letter of Romans.⁸¹ In addition, the author believes because of the way that Paul introduces Phoebe the letter must be a reference for her. Moreover, Campbell states, “Both Paul and Phoebe were well aware that since Paul was not personally known to Jesus groups in Rome, a letter of recommendation from him would have been worthless...more of a liability to Phoebe than an aid.”⁸²

Furthermore, Campbell reports,

Paul’s designation of Phoebe as *prostatis* honors her as a patron. By referring to her in this manner, he acknowledges that he and many others are somehow socially dependent on her. Interestingly, one of Phoebe’s contemporaries, the

⁷⁸ Westfall, *Paul and Gender*, 213.

⁷⁹ Westfall, *Paul and Gender*, 223.

⁸⁰ Joan Cecelia Campbell, *Phoebe: Patron and Emissary* (Collegeville, MN: Liturgical Press, 2009), 13.

⁸¹ Campbell, *Phoebe: Patron and Emissary*, 13-14.

⁸² Campbell, *Phoebe: Patron and Emissary*, 14.

wealthy Iunia Theodora who lived in nearby Corinth, is described by the word *prostasian* (“patronage”), a cognate of *prostatis* (“patron”).⁸³

This is to emphasize once again that women were active in God’s work. They were men companionship, helping the gospel to spread more efficiently. With that said, Jerusalem SDA Church must continue with God’s designed and original model in which both men and women are active in fulfilling Christ’s mission.

Phoebe was indeed an emissary recognized by Paul. The word deacon or deaconess associates to Phoebe implies different meaning such as serving others humbly and generously, and preaching and teaching.⁸⁴ Campbell declares that, “...Paul talks about individuals and groups acting as agents or representatives of another. As emissary, the *diakonos* took on a mission for a delegating authority. As emissary, the *diakonos* functioned something like an apostle...one who is sent, or in other words, a messenger.”⁸⁵

Many scholars argued that whether “Junia/Junias,” who Paul cited in his greeting was a man or a woman. Some biblical researchers conclude that “Junia/Junias” was a shortened name of “Junianus,” which assumed that he was a man. Meanwhile, others who oppose this idea state that the name is Latin not Greek, and it is not figured anywhere in the standard dictionaries of Greco-Roman. They assert that this name does not occur in any Latin and Greek manuscripts whether in the past or the present. Thus, the conclusion

⁸³ Campbell, *Phoebe: Patron and Emissary*, 90.

⁸⁴ Campbell, *Phoebe: Patron and Emissary*, 73-74.

⁸⁵ Campbell, *Phoebe: Patron and Emissary*, 74.

that “Junia/Junias” is a feminine name since there is no evidence of the existence of a shortened name for masculine.⁸⁶

Sanday and Headlam suggest that Paul uses the Greek phrase “distinguished among the apostles” instead of “well known to the apostles.”⁸⁷ Epp states that,

It is hardly necessary to remark that the notion of “apostle” was much broader in the earliest church than merely what the arbitrary number “twelve” implies, for it could also designate “messenger,” missionary preacher,” or “itinerant missionary.”⁸⁸

Junia experienced a gender transformation by some scholars, and became that recognized rather as Junias, which is a masculine name that is ever existed in the Greco-Roman antiquity.⁸⁹ Chrysostom is among of the scholars who identified Junia as a feminine apostle in the early church. In fact, all the Greek New Testament manuscript supports this view except the twenty-seventh Nestle edition printed in 1927.⁹⁰ In addition to that Chrysostom adds,

Even to be an apostle is great, but also to be prominent among them...consider how wonderful a song of honor that is. For they were prominent because of their works, because of their successes...How great the wisdom of this woman that she was even deemed worthy of the apostle’s title.⁹¹

Moreover, Epp reports Ann Graham Brock’s statement,

Thus Junia becomes another example of a woman who was called an “apostle” in early Christian history but whose status has since been mitigated or challenged. Paul’s generally sparing use of the term ἀπόστολος indicates his recognition of

⁸⁶ Eldon Jay Epp, *Junia: The First Woman Apostle* (Minneapolis, MN: Augsburg Fortress Press, 2005), 40-41.

⁸⁷ Epp, *Junia: The First Woman Apostle*, 69.

⁸⁸ Epp, *Junia: The First Woman Apostle*, 69.

⁸⁹ Ute E. Eisen, *Women Officeholders in Early Christianity: Epigraphical and Literary Studies* (Collegeville, MN: Liturgical Press, 2000), 5.

⁹⁰ Epp, *Junia: The First Woman Apostle*, 79.

⁹¹ Epp, *Junia: The First Woman Apostle*, 70.

the term's significance for claiming authority, and therefore his bestowal of the term upon a woman is in turn strong evidence that the category of "apostle" in the early church was not only of considerable importance but also gender inclusive.⁹²

Many scholars disagreed on the fact that Junia is a woman. However, no strong evidences support the idea that the name is referring to a shortened name of a man. Acts 21:9 is a strong fact that woman used to fulfill many ministries such as teaching, serving others, prophesizing and evangelism. The fact that Paul refers to the four daughters of Philip who are prophesized strongly supports the idea that women can fulfill such task as evangelists.

Closing Statement

Since the entrance of sin into the Garden of Eden, God has addressed both men and women. Leaders in the Seventh-day Adventist Church have been reluctant to recognize the value of women in evangelism. God is calling all of His people to evangelize the world. From the touching story of the nameless Israelite slave girl at Naaman's house to the noble and humble woman known as Priscilla, it is clear that God calls women to work as evangelists. Therefore, a transition from layperson to evangelist must take place to help the Church be more efficient in calling all nations to repent and turn to Christ.

Evangelism is a broad subject made up of many topics. The focus of this research is limited to the need of the church to transition women from passive members to active evangelists. Considering that God did not exclude women in His missionary work and that they are God's children, it is ungodly to put women in a certain box when it comes to

⁹² Epp, *Junia: The First Woman Apostle*, 70.

evangelism. Serving the church has evangelist, women would strengthen the church and allow God's message to be efficiently carried to all nations. Remember the instructions that the Lord, Jesus Christ gave to His church to fulfill in Matthew 28: 19-20:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.

In summary, the transition of women from members to evangelists in Jerusalem SDA Church is imperative. The Greek word translation of disciple in this text suggests that both men and women must work together as God's workers to spread the Good News.

Upcoming Challenge

Conservative Christians have misrepresented Paul's statement in regards to women having to remain silent in the church. The belief among church leaders that the apostle drew a clear perimeter for women in the church carries a false and wrong message that none of the early apostles would have supported. It is time to diligently search again and understand the context in which Paul made this recommendation. If it was merely because of the evil behavior of the population's culture living in Rome, which was about to enter Ephesus and invade the church, it is important to identify those factors.

The church at Ephesus encountered more internal problems than theological ones. The Ephesian church began to welcome ungodly behaviors into the church. Therefore, Paul had to reprimand the evil and ungodly women in the church to stop following the general crowd. His recommendation is more likely to keep the church atmosphere calm

and reverent so that true worship could take place. It was never Paul's intention to prevent the sanctified women in the church from performing the work of evangelists. In fact, this paper has lucidly demonstrated in scriptures two women who did work as evangelists. Both the Old and New Testaments prove that God has also called women to work as evangelists. The critical question then that needs to be addressed in the upcoming prospective subject is the question of whether there is historical evidence to demonstrate that women in the church used to work as evangelists and can again serve in this capacity.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

Traditional Christian leaders have developed some negative stereotypes about women's involvement in the church as evangelists. They misinterpreted apostle Paul's advice to the Ephesians' church that women should stay silent in public. Blinded by the idea that men are superior to women, these leaders totally overlook the fact that worship does not exist without physical, emotional, and mental involvement. It is, therefore, absurd to silence someone who comes in the presence of God to worship. God calls all to worship, and this duty requires expression of thoughts, feelings, and actions.

In the history of the Church, women have always played major roles in both Jesus' ministry and in the primitive church. God's purpose for humanity is for men and women to work together to fulfill Christ's mission efficiently. Jesus, in John 17, intercedes and pleads before the Father on behalf of those men and women, who, throughout all generations, would follow Him to accomplish the mission together, just like the Trinity worked out the plan of salvation. This oneness involves both men and women working in harmony to fulfill Christ's Great Commission.

Jesus' life is the perfect example for those who have professed faith in Him. He has demonstrated to humanity that men and women should work together to fulfill His

mission. Unfortunately, some people rest their case on Christ's inner disciples who were composed only of men. God never rejects the role of human cultures in the fulfillment of His salvific plan. The fact that God gives to man authority to watch over his household does not imply that man is superior to woman. The patriarchal culture required that man be the protector and provider of his household. Therefore, God embraces this approach to redefining the line drawn between men and women by sin.

Both biblical and historical evidence have shown that the Old and New Testaments had multiple women who worked as evangelists among God's community. The Old Testament has many women such as Miriam, Huldah, Deborah, and others, who were known as prophets among God's people. Tyndale Bible Dictionary defines a prophet as, "a man or a woman chosen by God to speak for him and to foretell events in the divine plan."¹ In other words, a prophet was someone appointed by God to proclaim His words to the people, which is the same work that evangelists do. These women in the Bible were evangelists though they were known as prophets. It was not until the New Testament times that the word evangelist surfaced in the new vocabulary of God's people. The term only referred to someone who announces the good news of Christ's redemptive work and His soon return. According to Tyndale,

Paul [is] saying that Christ calls persons to these ministries and gives them to the church. The evangelist is one of Christ's gifts to the church. The meaning of the term indicates that the task of such person is to function as a spokesperson for the church in proclaiming the gospel to the world.²

Additionally, the Bible's records have proved that, in spite of cultural barriers that existed in the community of God, these women were successful in their mission, being

¹ Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary* (Wheaton, IL: Tyndale House Publishers, 2001), 1.

² Elwell and Comfort, *Tyndale Bible Dictionary*, 452.

great evangelists who fulfilled God's work. The New Testament notes the many women who worked together with men to help the gospel to spread faster and efficiently in the world. The question to address to the twenty-first-century Seventh-day Adventist Church is, can traditional Christians keep holding on to the idea that women should stay inactive in the church? Who should the Church follow, God's Word or the traditions of mere humans? Since biblical evidence has proved that women used to work as evangelists in the past, the Church needs to pay close attention to what history has to say about women in ministry.

The purpose of this chapter is to prove throughout history that not only did women work as evangelists, but also they were successful in evangelism. The primary purpose of this paper is to present at least three women through history who have been impacted communities by the gift of evangelism. Therefore, this paper will demonstrate that not only did women work as evangelists, but they did so effectively. Moreover, their transition from laypersons to evangelists is a must for church leaders to embrace, as women are also part of Christ's disciples. God's purpose is for both men and women to preach the Good News to the people in the world before His return takes place.

Women have always played significant roles in the church as evangelists. From Jesus' time to the nineteenth century, history is replete with examples of women who have impacted the world as evangelists. Therefore, it is important to encourage women today to work as evangelists to carry out Christ's mission to carry the Good News to the world. Hundreds of women could be proved to have worked as evangelists; however, for the purpose of this paper, only three women are chosen; Amanda Berry Smith, Marinda

Sype, and Ellen G. White, to back up the fact that women used to performed as evangelists.

These women are chosen not only because they have make great impacts in the course of spreading the gospel, but also they changed the whole view of women being evangelists. Amanda Smith is chosen because she was a determined believer, a fearful woman with the unique vision to spread God's word. She states in her autobiography that,

One day I was busy with my work and thinking and communing with Jesus, for I found out that it was not necessary to be a nun or be isolated away off in some deep retirement to have communion with Jesus; but, though your hands are employed in doing your daily business; it is no bar to the soul's communion with Jesus. Many times over my wash-tub and ironing table, and while making my bed and sweeping my house and washing my dishes I have had some of the richest blessings.³

Marinda Sype was an intelligent woman who tactfully avoids all kind of public debates on God's word. She believed that she was commissioned by God to present the gospel to unconverted people. The choice of Ellen White was very simple. Considering the volume of her writings and the insights that she provides to many generations, Mrs. White proves that she was a woman of God with a primary goal to reveal God to both believers and non-believers.

Historical Background and Work of Evangelists Amanda Berry Smith, Marinda Sype, and Ellen G. White

When it comes to spreading the gospel, gender identity should never stand opposed to God's work. Being an evangelist requires that one has received the spiritual gifts and talents from the Lord, is willing to sacrifice everything for the work to be done, and has the prayer life to remain faithful to Christ's mission. Catherine Brekus states that

³ Amanda Smith, *An Autobiography: The Story Of The Lord's Dealings With Mrs. Amanda Smith the Colored Evangelist* (New York, NY: Oxford University Press, 1988), 103.

the early nineteenth century strongly resisted the idea of women using the pulpit. They believed that Apostle Paul had made it clear that women ought to remain inactive in the church. She cited only a few denominations that allowed women to stand and speak before the congregation at that time: the Freewill Baptists, the Christian Connection, the northern Methodists, the African Methodists, and the Millerites, the ancestors of the Seventh-day Adventist Church.⁴

Among one of these denominations emerged Amanda Smith, a Black woman and former slave who lived during the segregation era in the United States. Smith traveled throughout the country to preach the gospel to both Black and white congregations. Although she was, unfortunately, unable to receive a formal education like most missionary women in her time, she made an incredible impact on people despite her low level of education. On many occasions, she preached before thousands of white people. In spite of the pervasive influence of segregation, Smith's ministry blessed, challenged, and inspired both Blacks and whites. Additionally, she was as an extraordinary leader of the association known as the Holiness Movement. Moreover, the African Methodist Episcopal Church, known by the acronym the AME Church, has reported that the first deacon manual of the church was based on Amanda Smith's devotional lifestyle.⁵

As an evangelist, Smith's ministry faced challenges in many ways. First, she was the daughter of a former Black slave, and secondly, she was a Black woman. Furthermore, Smith endured an unhappy in her marriage. Most of the time, she had to live apart from her husband because they struggled financially. However, she was afraid to quit her

⁴ Catherine A. Brekus, *Female Preaching in Early Nineteenth-Century America: Women at the Church* (Waco, TX: Baylor University, 2009), 21-22.

⁵ Adrienne M. Israel, *Amanda Berry Smith: From Washerwoman to Evangelist* (Lanham, MD: Scarecrow Press, Inc., 1998), 1-2.

marriage because she could not meet the financial needs of her family alone; she was worried about having a stranger in her life and also being disconnected from the church.⁶

Amanda Smith's evangelistic ministry began with the testimonies she shared with the churches. Later on, she felt that some church members continued as Christians without showing many signs of ongoing sanctification. She then began to promote the Holiness Movement, which brought her great opposition from both church members and leaders—and her husband. When her husband passed away, Smith began actually working as an evangelist, knowing that she was commissioned by God to reveal from church to church that holiness is crucial among church members. Shortly after, she began to attempt to reach white churches where God worked through her to have a powerful spiritual impact on many members and leaders.⁷

The Gospel is the proclamation of the Good News, and people from any subgroup, including gender, deserve to hear the message of salvation. This is the work of an evangelist, the one that reconciles people to both God and others. Likewise, Smith's first revival lasted only two weeks but brought together hundreds of white and Black people in one place to hear God's Word. Even experienced church leaders admitted that she was a woman called by God to preach the Gospel powerfully to everyone. After all, she went to many places in this country to announce the Good News about God's Kingdom.⁸

But another challenge Smith faced was facing the loneliness that comes with the life of an evangelist. The more Amanda gave herself to the evangelistic ministry, the more she felt abandoned by her family. At this time, she began receiving more invitations

⁶ Israel, *Amanda Berry Smith: From Washerwoman to Evangelist*, 40.

⁷ Israel, *Amanda Berry Smith: From Washerwoman to Evangelist*, 49-51.

⁸ Israel, *Amanda Berry Smith: From Washerwoman to Evangelist*, 54.

from different churches to conduct revival series. Many critics surfaced then against her. She began having serious problems with the AME Church newspaper, which accused her of abandoning the Black community in order to chase after the financial gain and favoritism of white people. To respond to that criticism, Smith attended three camp meetings that summer, indicating her total commitment to evangelism. She believed then that God had given her a special mission to preach the Gospel to anyone. Therefore, she rejected the idea that she was solely preaching to collect money from different white congregations to use their pulpits.⁹ By the end of her life, it became clear that God had used Smith to bring many lost souls to Himself.

Historian Rosetta Haynes notes that women such as Amanda Smith, Julia Foote, and Jarena Lee did not perceive spirituality as something intangible but concrete. These evangelists knew that with the Holy Spirit's power, people could joyfully live their daily lives while facing the reality of life such as racism, sexism, and financial insecurity. Rosetta stated that these spiritual women inspired their fellow churchwomen to reach a level of spirituality that identified them as women of God.¹⁰

Amanda Smith's spiritual gift was to encourage and exhort holiness and sanctification among church members. Therefore, she traveled around the country, going to many churches to share her testimony, lift up church members' spiritually, and help them to grow in their sanctification. As a result of her powerful ministry, God blessed Smith many ways. She received from the congregation of Philadelphia a free rent after

⁹ Israel, *Amanda Berry Smith: From Washerwoman to Evangelist* 59-60.

¹⁰ Rosetta R. Haynes, *Radical Spiritual Motherhood* (Baton Rouge: LA: Louisiana State University Press, 2011), 89.

the people had heard she struggled financially to make ends meet.¹¹ Smith was an active Black woman living her life for Christ's sake. She understood that she was gifted spiritually. Therefore, she used her talents to preach the Good News by adopting a sanctified life.

No one should limit God's work, for the Lord says in Romans 9:15-16, "I will have mercy on which I have mercy, and I will have compassion on which I have compassion. So it depends not on human will or exertion, but on God who shows mercy."¹² God chooses men and women to work as evangelists; therefore, Christians ought not to be prejudiced in term of which gender is qualified to fulfill God's mission as an evangelist. Men do have any power to change God's Word, for it clearly says God appointed whomever He wants to work in His field. As a matter fact, the Lord has appointed all men and women to go everywhere in the world to preach the Gospel to the inhabitants.

Phoebe Palmer believed that, whether fulfilling civil or ecclesiastical roles, women should be able to function in any capacity in the body of Christ. She mentioned that Deborah, the prophetess, was appointed as a judge in Israel, according to God's wisdom. She also argued that no men, whether in the Old Testament or these days, ever protested the idea that Deborah should not work in such capacity. Meanwhile, plenty of men in Israel could do what Deborah did as a judge. But, God chose her for a particular

¹¹ Israel, *Amanda Berry Smith: From Washerwoman to Evangelist*, 62-63.

¹² Rom 9:15-16.

reason at that time. She was naturally ordained to work as a judge and to lead Israel's armies while Barak was there to execute her instructions she received from God.¹³

Can Amanda Smith limit or excuse herself from doing God's work? She could not do that in any circumstance; neither anyone could prevent her from preaching the Gospel. Like Deborah, Smith was chosen by God to work as an evangelist. Similarly, the Church today needs to accept and prepare women to work as evangelists. It should be noted that some of Seventh-day Adventist pioneers came from the Methodists Church. They believed that the Millerites' movement was right despite the great disappointment that Christ had not yet returned. If church leaders could accept Amanda Smith, a former Black woman slave who lived during a time of great segregation, as an evangelist, how about today's church leaders? They, too, should welcome women as evangelists.

Amanda Smith was an incredible, powerful, and vibrant evangelist who had the ability to use her spiritual gifts to gather and bless people from everywhere. One account mentioned that while Amanda was at the camp meeting in Manchester, she went to a college town to have more meetings at the First AME Church. Then she traveled to a city called Animosa the next day to preach there. Her next move that same night was the Ocean Grove Camp Meeting in New Jersey to continue her evangelistic preaching journey. Unbelievably, instead of resting after the exhausting camp meeting, she crossed the border to New York to preach at McDougal Street Baptist Church twice a day for a full week. Before concluding that particular tour, Amanda also preached on Sunday at the Brewster Church in New York.¹⁴

¹³ Phoebe Palmer, *The Promise of the Father* (Boston: MA: Holiness Data Ministry Digital Publication, 2005), chapter 1.

¹⁴ Israel, *Amanda Berry Smith: From Washerwoman to Evangelist*, 114.

Amanda Smith was an evangelist who was always on the move for the Lord. She often traveled back and forth from Pennsylvania to New York, and as a result, she received many donations to fulfill her missionary work as an evangelist for the Methodist Church.¹⁵ Smith's ministry was not only focused locally in the United States. She was a missionary woman, a migrant, and vibrant evangelist who went to many places such as India, England, and Africa to spread the Good News.¹⁶

According to author Frances Foster, while she was in England pursuing her evangelistic mission, another conflict arose in her family when her daughter Mazie decided to quit college to get married. As all God's servant, she could not stop her mission to go back to the States to address her family issue. She had to remain there and even missed her daughter's wedding.¹⁷ This situation explains clearly that women who believe that they have received the call to be evangelists understand that God comes first in life. They clearly recognize that sometimes they have to sacrifice time with their families to fulfill God's work effectively. Therefore, the idea that women should remain silent in the church is not appropriate and acceptable, for they also counted among God's people, and they are also called to be Christ's disciples.

She went to other places in the world such as India and Liberia to work as a missionary. Smith was truly gifted to boost people spiritually. Therefore, she found herself in high demanded to conduct successful evangelistic meetings. She was a widely

¹⁵ Richard J. Douglas-Chin, *Preacher Woman Sings the Blues* (Columbia, MO: University of Missionary Press, 2001), 142.

¹⁶ Frances Foster, "In Respect to Females: Differences in the Portrayals of Women by Male and Female Narrator," *American Literature Forum* vol. 15, no. 2 (IN: St. Louis University, 1981), 69, accessed April 19, 2016, <http://www.jstor.org/stable/2904084>.

¹⁷ Israel, *Amanda Berry Smith: From Washerwoman to Evangelist*, 69-70.

respected leader in the AME Church. While she was in India, she rebuked some members for their lack of spirituality and even blamed the church leaders for failing to teach members the importance of having a sanctified life.¹⁸ The Bible says that all authority comes from God; therefore, the authority in which Amanda Smith evangelized others also originated from the Lord. As a former slave, she stood before Black and white congregations, a strong confirmation that she was not biased in her ministry. Amanda Smith is a great example that confirms that women in the twenty-first century should transition from passive church members to active evangelists.

Amanda Smith was not the only a gifted and chosen woman that God called to do ministry such as evangelist. History records plenty of other women who fulfilled this tremendous task.

Marinda Sype was a Seventh-day Adventist missionary woman who also worked as an evangelist. She was best known as Minnie, for her delicate and tender demeanor as a timid young girl.¹⁹

When God calls His children to work in the evangelistic field, one of the common feelings they share is the urgency to fulfill the mission as soon as possible. In this instance, Mrs. Minnie shared with her readers that she could not wait to begin God's work although she loved her farm and had family duties. She had the burden to share to others the immediate truth about Christ's second coming. But God's call always comes

¹⁸ Israel, *Amanda Berry Smith: From Washerwoman to Evangelist*, 71.

¹⁹ Marinda Sype, *Life Sketches and Experiences in Missionary Work* (Cedar Rapids, IA: Privately Printed, 1912), 9.

with persecution and both internal and external obstacles. For Minnie, her family isolated her as they believed she had betrayed them for an unpopular religion.²⁰

Yet, Sype was an active evangelist woman who sorely wanted to win souls for the Lord. She was also a fine church planter, for wherever she went, if there was no church there, she grabbed the opportunity to open one. Thus, historian Josephine Benton reports that one-day Mrs. Winnie traveled to Putnam to preach on a Sabbath morning and at the following Sunday's night meeting. Right after that, she organized a successful tent meeting that won many souls. She invited then the conference president to inaugurate a new church in the territory.²¹ This is a woman who understood and identified the importance of being an evangelist appointed by God.

Evangelists should be excellent strategists, for they must develop different techniques to approach people tactfully with Christ's message. Sype was a simple woman whose duty in life was to take care of her family by preparing meals and supervising the children's education. As a woman in the 1800s whose culture told her that her only focus ought to be on her family duties, she developed a strategy to get the attention of the people she was in contact with by putting tracks at her door. Moreover, she made an agenda to visit the sick and the needy on a weekly basis.²²

Sype's big dream was to reach out as much as possible lost souls for God's kingdom. Thus, many church groups invited her to share her beliefs with the community

²⁰ Sype, *Life Sketches and Experiences*, 35.

²¹ Josephine Benton, "In *Call by God: Farmer's Wife Becomes Evangelist*," Marinda (Minnie) Day Sype (1869-1956), (*AtIssue*, 1980), 1, accessed, April 19, 2016, <http://www.sdanet.org/atissue/books/called/benton-02.htm>.

²² Sype, *Life Sketches and Experiences*, 38.

in which she either lived or visited. Whenever Sype found opportunities to evangelize others, she also opened new churches, for she was a missionary who understood that Christ's return was very near. She understood that the time was to win as many souls as possible was now, according to Christ's command.²³

To be a good evangelist, at least some criteria must be met:

1. A good evangelist needs to be able to identify God's call in his or her life and to make plans to fulfill it.
2. He or she must develop strategies in term of ways to get in contact with others in order to create opportunities for God to touch people's life.
3. Be passionate about winning souls to Christ.
4. Be organized, disciplined, and steady in the fulfillment of the mission.
5. Be able to manage well both God's work and family.
6. Be a prayer warrior, someone who has an intimacy with God.

Minnie Sype was an evangelist who fulfilled these criteria. If the Church had not recognized her gifts and had forbidden her from evangelism, then many churches would never have been planted and Christ's Kingdom would have diminished.

Therefore, it is an imperative that the church reconsider the mistreatment which women are subject to as they are put aside into assisting roles while men struggle alone to fulfill the Great Commission. This has never been part of the salvation plan. It is crucial to understand that in the Synoptic Gospels, Jesus commanded the disciples that He prepared for the work to go to the people in the world and shared the Good News about the kingdom of God. This mission requires that both men and women to come together to stamp the world with the message that Christ is coming soon. This is the Gospel and it is the burden of an evangelist.

²³ Benton, *Call by God: Farmer's Wife Becomes Evangelist*, 1.

Evidence has shown that conference leaders in her time recognized Mrs. Sype as an active evangelist whose mission was to reach out to people and then to open new churches, especially where there was none. Benton stated that the Oklahoman Conference president applauded Mrs. Sype for her evangelistic and missionary work for enlarging the conference territory by opening a new church in the district area. As a support to her tremendous work, the conference sent her a letter of recognition with \$25 to contribute to her effort to fulfill Christ's mission. Later on, she was officially appointed as an evangelist by the conference, which also established her husband as an assistant.²⁴

This recognition of her gifts and efforts is indeed biblical. In the first chapter of Acts, Jesus commanded His disciples to remain in Jerusalem to receive the power to fulfill His mission; here, Jesus addressed a whole church, not an exclusive group of people. The text says clearly that they were about one hundred and twenty men and women gathering together in agreement in the upper room to wait for the gift of the Holy Spirit. Likewise, today the whole church should be involved in evangelism. The whole body should be prepared adequately and efficiently to fulfill such an important task, which is to evangelize the world before Christ's second coming. However, the focus of this paper is preparing women in particular to transition from passive members to active evangelists, to work together with the men in the church to fulfill Christ's work.

Interpreting Paul's statement about women in the church remaining silent is one of the elements that considerably slowed down the church in its mission to spread the Gospel in the world. In Israel during the patriarchal era of the Old Testament, women have still fulfilled different positions such as prophetess, judge, poet, and warrior. There is no biblical evidence that shows that people in that the Old Testament church used to

²⁴ Benton, *Call by God: Farmer's Wife Becomes Evangelist*, 1.

silence or stop women from fulfilling tasks such as evangelism. Instead, during Old Testament times, women were very successful in their mission. As a matter of fact, none of the women appointed by God ever failed to their mission. That says women have the ability to be effective in evangelism, just like men.

Like Deborah, judge of Israel, before her, Minnie Sype took her calling as an evangelist seriously. When she received the work opportunity to serve as an evangelist minister at Ruth Church, she quickly understood the expectations of the members for being their minister and the requirements to fulfill her work. She traveled by horse about thirteen miles to minister to the people. Minnie faced harsh prejudices at Ruth Church for being a woman minister. But she remained confident that the Lord is in control of her ministry. Although Sype admitted that Paul counseled women to stay silent in public, she also mentioned that men, on some occasions, needed to do the same.²⁵ She was fearless, for she was focused on her mission to win souls for Christ. Although many tried to stop Sype from persevering in her mission, she steadily pursued her evangelistic goals.

Scholar Charles Glock notes that between the late 1800s and the beginning of the 1900s, the woman's role in the society was viewed as domestic, which was to take of children and making sure that family home duties were fulfilled. In other words, women were forbidden from working in the public arena or outside of the home.²⁶ Therefore, it must have been difficult for Sype to perform her ministry tasks within the framework of a society that limited women from using their gifts and talents. In fact, the National Gallup Poll in as late as 1978 revealed that 78% of individuals they questioned on the issue of

²⁵ Benton, *Call by God: Farmer's Wife Becomes Evangelist*, 1.

²⁶ Charles Y. Glock, "The Churches and Social Change in Twentieth-Century America," vol. 527, *The Annals of the American Academy of Political and Social Science* (n.p.: Sage Publications Inc., 1993), 70, accessed April 21, 2016, <http://www.jstor.org/stable/1048677>.

women working in public place disapproved this idea. These people believed that men alone could provide financially for their families.²⁷

Nevertheless, Sype's ministry as evangelist and missionary touched many lives to Christ's kingdom. She was an active and devoted woman who cherished the mission to reach out to lost souls for the kingdom of God. Her initial burden was to find ways to deliver Christ's message to a divisive world. She determined to not only evangelize to the many places she went to but also to plant new churches to extend God's field. If Minnie Sype and Amanda Smith lived in Old Testament days, they would have been recognized as women through whom God had chosen to do ministry. However, the concern of this paper is not to determine whether or not they were accepted, but if they were indeed great evangelists appointed by God in their time.

What additional evidence is necessary to demonstrate that a transitional model for women in the church from laypersons to evangelists is a must in the Seventh-day Adventist Church? A third example of a woman who has worked as a missionary in the church will convince those who have a legalistic view of women's roles in the church that women should not keep aside in the church. History provides additional evidence about a woman in the 1800s named Ellen G. White.

According to Arthur White, Ellen was a gifted woman who wrote, during her time, about 5000 periodicals and forty books that publishers translated into many languages. Mrs. White's writing continues to touch and transform individuals' life to this day. The primary focus of her ministry was to attract people's attention to the Word of God, but not to her writing. She believed that the Bible is the first book that anyone who professes Christ's faith should look to. Ellen Harmon was born to Methodist parents in Maine,

²⁷ Glock, "The Churches and Social Change," 70.

close to a village called Gorham. She was forced to drop out of high school due to a terrible injury when classmate hit her with a stone out of jealousy while returning home from school. Not too long after the accident at the age of twelve, she gave her life to Christ at a Methodist camp meeting. With the Millerite movement spreading in the states, the Harmon family attended Miller's meeting in Portland. Although many Christians were disappointed and gave up faith, as they did not see Jesus' return according to Miller's prophecy, the young Ellen and a few others continued to persevere in prayer. Eventually, they received the light from God about the misinterpretation of Miller and the real event that occurred.²⁸

Ellen White believed that some women were well qualified to fulfill many tasks in the church because women are intelligent and hard workers. According to White, women have the ability to reach out to some classes in the society among whom men simply cannot succeed.²⁹ Many women are inactive in the church while the amount of work to be done cannot be accomplished by men alone. Therefore, Mrs. White believed that these women who are God's instruments deserve to work in the field. In her writing, White asserts that women should be involved in evangelism in the same way as Mary, who was the first carrier of the good news that the Lord had been raised from the tomb.³⁰ And if one considers the testimony of history and scripture, it becomes clear that women are great and have proven that they can simultaneously manage many situations at the time. Thus, it is an imperative that churches include and prepare women to fulfill Christ's work.

²⁸ Arthur L. White, *Ellen G. White: A Brief Biography* (Silver Springs, MD: Ellen G. White Estate, 2001), 1, accessed April 25, 2016, <http://www.whiteestate.org/about/egwbio.asp#early>.

²⁹ Ellen G. White, *Daughters of God* (Silver Springs, MD: Ellen G. White Estate, 1998), 16.

³⁰ White, *Daughters of God*, 18.

In the article entitled “The Duty of Ministers and People,” Ellen White states that women who want to answer to God’s call to work in His vineyard should be assigned to do evangelistic work such as visit the sick, supervise the youth and young people, and meet the needs of the poor. In other words, she believed that women should be prepared to do ministerial work. They only needed to have a prayer life and be willing to help the church fulfill its task, which is to make Christ is known to the world and the imminence of His second coming. White also suggests that women can work in the second level after any significant event occurred, and being successful in their tasks.³¹ When women are totally part of Christ’s commission, God’s work will get accomplished more efficiently. The church counts too many women only as deaconesses, church secretaries, and Sabbath School teachers. Church leaders need to be open-minded to understand that time is crucial to enhancing God’s work, and thus Christians ought to welcome and transition women from laity to evangelists.

Since Ellen White was young, she had the burden to share the Word of God with her young friends and others. Although she was young and inexperienced, she brought both the young and adults together in prayer. Because of her tenacity and faithfulness to God, these meetings were successful. It is reported that the attendees responded positively to the messages, and they gave their life to Jesus.³² As a young girl, Ellen was devoted to preaching the Word, to seeking lost souls for the kingdom. This is one of the identification marks of those who have been called to work an evangelist. Likewise, the

³¹ White, *Daughters of God*, 102.

³² Ellen G. White, *Life Sketches of Ellen G. White* (Silver Springs, MD: Ellen G. White Estate, 1915), 41-42.

church today needs to transition women from being inactive in the church to evangelists, actively helping God's work to be accomplished, efficiently and successfully.

An evangelist's primary objective in life is to seek for opportunities to reveal Christ to others. In this instance, Mrs. White reports how she brought almost an entire community to Christ by sharing a book with a woman some years before.³³ Women like to share, and sharing with others about the Good News is the central part that qualifies someone to be an evangelist. People find that most of the time it is difficult to refuse offers from women, because of their ability to present it in a winning manner.

The example of the woman at the well provides good evidence that women can witness successfully. Although the community rejected her, she yet found a simple method to present Christ to the community by announcing, "Come see someone who told me everything in my life." The real impetus that brought the community out to Jesus at the well that day was to know more about the woman's story. People are curious. Therefore, this woman brilliantly and strategically used the people's curiosity to bring them to Jesus. This Samaritan woman caught the people's attention by offering her life as a spectacle to the community. She understood that the best way to bring them to Christ was to share her life story. Whether it is right or wrong, people like to listen to others' story. Let us not forget that the Gospel is the good news of a God who takes on human flesh to save us from our own sin. It happened that women are useful, just as men are, in telling stories. Therefore, it is an imperative to start transitioning women in the church from mere members to evangelists to help share God's story with the world.

Like the Samaritan woman, Ellen White was an intelligent woman who used different methods to fulfill Christ's commission successfully. She understood that while

³³ James White, *Signs of the Times* (Oakland, CA: Signs of the Times, 1876), 1.

culture plays a significant role in evangelism, she still would not allow language barriers to stop in her mission. Although she recognized that this is a great challenge to work with people of different international backgrounds, and speaking different languages, unity and good will are the two most important elements that can help an evangelist—man or woman—to accomplish the work successfully. Thus, she successfully spread the Adventist movement in Europe while spending some years there.³⁴

Mrs. White was the type of evangelist who always looked for strategies to win the maximum number of souls as possible for God's kingdom. She was a kind of one-and-one evangelist, one who would relate tactfully with others while bringing them to Christ. While she lived in France, she encountered with a talented young man who left the church for an establishment that repaired watches. As Ellen White's watch was damaged, she visited this young watchmaker to repair her broken watch. She then took the opportunity to invite the young man to her meeting where she spent two hours convincing him that the Lord wanted him to come back.³⁵

Conviction is one of the greatest qualities that good evangelists should possess in ministry. Women are known for being very convincing when it comes to presenting a message. Thus, the church needs to embrace the reality of transitioning the women in the church from laypersons to evangelists. As soon as Jerusalem church leaders adopt this new resolution, the church will be able to spread the Gospel all over the world more efficiently, and Christ's return will effectively take place because of the world revival.

³⁴ Herbert E. Douglas, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White*, 3rd ed. (Nampa, ID: Pacific Press Publishing Association, 1998), 1.

³⁵ Ellen G. White, *Letter 59: To Sister Hubbel Smith* (Silver Springs, MD: Ellen G. White Estate, 1886), 1.

Ellen White's European missionary tours had extended up to Italy, even to a place she had to climb for about seven miles to get to. Yet even after all her exertion, White still exegeted her audience before presenting the Word of God. The meeting took place in a small room filled with intelligent people, eager to know about Christ, to learn about the Word of God, and to shake hands with the speaker. There was a big crowd outside wanting to get inside, but because the capacity was so limited, they had to leave the place. White preached that day through an interpreter and people were so amazed to hear the Word of God.³⁶

Although Sister White was not academically prepared, as a smart and gifted woman, she presented God's Word in a clear fashion that attracted people to Christ. When she spoke, people would listen and respond positively to her message and her invitation to come to Christ. Neglecting or silencing talented women in the church while there are needs to be met and missions to fulfill is the biggest mistake that the Church has ever made. Christian women deserve to be more prepared academically as evangelists to help the Church reach its goal, which to spread the Good News to all people.

Closing Statement

Both the Old and New Testament have clearly demonstrated that women have always played a major role in God's plan. From a biblical point of view, God has never planned to silence women in the church. Otherwise, the Lord would have never used some women like Deborah, Huldah, the Samaritan woman, Priscilla, Dorcas, Lydia, and Mary. From a historical point of view, evidence has shown the powerful impact that women have made in the world in term of preaching the Gospel as evangelists. The idea

³⁶ White, *Letter 59: To Sister Hubbel Smith*, 1.

of silencing women in the church and to keep them from such marvelous task reveals gender bias and needs to be reconsidered. Women are as influential as men when it comes to working as evangelists. Therefore, church leaders need to transition them from mere church members to evangelists if they want to see the church growing faster than ever.

Concerning Paul's admonition about women in the church service, traditional Christian leaders have failed to understand that Paul, in this instance, is addressing some of the issues of insubordination that had begun to develop among that particular church community. Pagan cultures that encouraged women to behave inappropriately had started to invade the church. Therefore, Paul had to step up to recommend to each woman to have reverence not only for God but also for her husband. Paul's intention was never to stop or limit women from doing ministry in the church. Furthermore, Romans 16 reports that he acknowledged women for not being only helpful to him but also active in ministry. Paul implies that women should be actively involved in all church activities included evangelism.

Society understood women differently in the Victoria period than it does today. Women used to play diverse ministries due to their special nature.³⁷ In addition to that, Sancken, in her article reports the evangelist Aime Semple McPherson asserted that, "A woman's personality, her tender sympathies, her simple, direct message—the women,

³⁷ Joni, S. Sancken, *Calling Forth More Witnesses: Claiming the Voices of Preachers Silenced by History*, (Atlanta, GA: Toronto Journal of Theology, 2010), 50, accessed online February 26, 2017, <http://web.b.ebscohost.com.ezproxy.cc.andrews.edu/ehost/pdfviewer/pdfviewer?vid=1&sid=6d8f7c96-d0d9-444b-9195-153e80ad59c4%40sessionmgr102&hid=116>.

motherheart, working all over the world, yearning to help its wayward sons and daughter—these are all qualities in favor of her right to tell the story of God’s love.’’³⁸

Ignoring womankind’s spiritual gifts in the church, especially those women who are known as evangelists, paralyzes the church’s outreach. It is evident that women are different from men. But the idea that women should stay inactive in the church has and will never be a problem of lower IQ as both males and females are created equal. The problem is more of a misinterpretation of God’s Word. Although God designed men to have the headship of the household, the Lord never meant to put women in a corner when it comes to fulfilling His mission. In fact, creating Eve as Adam’s helper clearly demonstrates that women are as intelligent as men. They can operate under pressure—sometimes even better than men. Nowadays, the church stands in a narrow and fragile path while the walls of segregation are wider and bigger than ever.

The Seventh-day Adventist Church is known as the church identified as the people of Revelation 14:12. Moreover, it is the church that stands for the truth of God’s Word. How is it that this church finds it difficult to recognize that women are also appointed by God to do evangelism?

Frankly, the Seventh-day Adventist Church has a rich history of women who used to impact communities with their gifts of evangelism. Up to this day, there are still some powerful women in Christianity who are well known as evangelists. The attempt of this paper is to propose that the church needs to prepare women to become evangelists openly. Church leaders must analyze and reconsider their approach to women in the church. They need to develop strategic plans to equip those women in the church who are ready to fulfill God’s mission. The church needs to understand that women have always played an

³⁸ Sancken, *Calling Forth More Witnesses*, 50.

important role in the proclamation of the Good News. Church leaders need to recognize that the church is paralyzed due to a neglect or refusal to use such powerful tools as women. In every church or denomination, women outnumber men; therefore, disregarding their spiritual gifts slows the church down in her main mission. Christianity must reveal to the world what Christ has done for humanity on the cross, and the provision He has made in heaven for those who accept His salvation. Women are more than qualified to be the vehicle for this message because they are part of the holy nation that God is preparing to fulfill His work.

Humanity has failed to understand that God has never planned to put aside either gender. The goal of God before and after Adam and Eve sinned in the garden was for men and women to live equally in harmony. Cultures have always played along with God's salvation plan. The Lord always has some practical strategies to fulfill His plan. There was no such separation of gender in God's plan, even in Eden. Even after God first crafted Eve, the very first word that came out Adam's mouth is the following: "This, at last, is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken." Again, this statement suggests that men and women are created equal and that there is no such thing of inequality before God. In fact, there would be inequality if God allowed Adam to witness his creative work performing on Eve. The idea of separation began as soon as Adam and Eve sinned in the garden. They began to notice physical differences that existed between them. They started to cast blame on each other. The separation took place there as soon as sin drew a line between them. Instead of working together, men began to seek supremacy over women based on false interpretations of Genesis 3.

In contrast, Jesus had many women who followed him along with the twelve disciples. These women were not mentioned because of the patriarchal culture that gave men authority in the community. However, biblical evidence has shown that Christ's disciples went up to seventy, men and women. These women were very active in Jesus' ministry. They were among the disciples that Christ gave the command to go all over the world and preach the Gospel. They are also evidence that the group grew up to one hundred and fifty in the upper room when they were waiting for the promise of the Holy Spirit to be fulfilled. How come some people in the Church want to stop women from being obedient to God's call? Of course, not every woman is qualified to become an evangelist, but it is vital to understand that the clock is getting closer to the end. Therefore, it is crucial to transition women in the church from laypersons to evangelists to respond effectively to Christ's call.

Since historical evidence have clearly proven that women in the past used to work as evangelists, the church needs to gather all its spiritual and academic tools in order to transition women from mere members to evangelists. However, in order to go forward with this great new resolution, it is a must for the church to discern the type of logistic and clerical structures that need to take place for church members to become evangelists. Therefore, a theological approach to transitioning women in the Jerusalem church from members to evangelists will set the stage for this proposal project.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

Jerusalem is a traditional church that follows Old Testament principles known under the patriarchal system. This system views the role of men in society as God's managers and the heads of the households. Meanwhile, women are gifted with the responsibility to take good care of the home and to educate the children. This patriarchal system was created for a different life setting where men were mainly the ones that provides food for his household. This system crafted according to the old covenant system established in the Old Testament that emerges a theology where the male takes care of the family while the female administrated the home. Time has changed and societies have new approaches and understanding of God's word. What does theology represent then for the new generations of Christians in the 21st century?

According to Oxford Dictionary, theology is the study of God's word in relation to human beings.¹ Smith argues that, "theology takes place as reflection upon the word of God in its present-tense form."² Speaking of theology, Avery Dulles proclaims that:

The subject matter on which theological reflection focuses is not the doctrinal themes of traditional theology (like, Trinity, Christology, church and sacraments), but great human problems of the day as, for instance, war, oppression, poverty,

¹ Oxford Dictionary, "Theology," Oxford University Press, (2017): 1, accessed February 21, 2017, <https://en.Oxford.dictionaries.com/definition/theology>.

² Aaron, T. Smith, *A Theology of the Third Article: Karl Barth and the Spirit of the Word* (Minneapolis, MN: Fortress Press, 2014), 84.

pollution, and the breakdown of human community on various levels. The assumption here is that Revelation is to be found not so much in clear directives from the past as in the dimension of ultimacy within our own experience. God's revelation to our predecessors afford paradigms or guidelines for the present; they serve to suggest and open up the depth-dimensions in the experience of the believer today. In this sense, one may speak of "continuing revelation."³

Theology is powerful, and its notions become embedded in social frameworks.

Deconstruction of theologies is difficult, as the ideas can be presented as God's designs, rather than the constructions of human beings. An extended example of this difficulty will illuminate the complexities involved in the construction of theology. Specifically, the theological developments that denied African people their humanity ran parallel to the historical process of their enslavement, highlighting the human factors in religious constructions.⁴

Both biblical and historical perspectives prove that women are part of God's people. Historically and biblically, women effectively worked as evangelists. Christ's command to make disciples concern both men and women in the church. Jerusalem cannot neglect the fact that numerous women in the church are gifted and talented to work as successful evangelists. In fact, women outnumber men in the church today. The church needs, therefore, to empower women to work as evangelists. As such, the purpose of this segment of the DMin project is to equip and empower women to work along with men as evangelists at Jerusalem Seventh-day Adventist Church. This part will reveal a theological foundation to support the idea that women should train as evangelists.

³ Vanderbilt Divinity School, "Avery Dulles: Theological Reflection," (Nashville, TN: 2017, 1), accessed March 17, 2017, http://divinity.vanderbilt.edu/academics/fielded/fielded_theologicalreflection.php.

⁴ Stephanie, Y. Mitchem, *Introducing Womanist Theology* (Maryknoll, NY: Orbis Books, 2002), 26.

The focus of this paper will be on the womanist theology that deals specifically with the project that the DMin candidate envisioned to fulfill in his context. In addition to that, this paper will consider some womanist theologians' views as a guideline to address the question of whether women ought to work as evangelists. First and foremost, a broad view of the word theology, along with the birth of womanist theology, needs to be established in this paper.

If the whole Church of God acts as the channel through which the Gospel should be proclaimed to the world before the end times, women at Jerusalem Seventh-day Adventist Church should not be limited from working as effective evangelists. The same way the mission of the church has taken many forms from the time of Moses to the urban culture of Paul is the same way that many theologies have surfaced in Christianity.

The Old Testament theology model in that the people of God dealt with, whether in the Abrahamic era, the Mosaic one, or even the prophetic or kingship era, was the covenant theology. Meanwhile, the New Testament theology model in that the urban culture of Paul's time and the primitive church dealt with was restoration and reconciliation theology, Christian theology. As time passed, the church faces new challenges that emerged a variety of theologies such as liberation theology, Black theology, feminist theology, womanist theology, systematic theology, etc. Each one of these theologies occurred according to different life settings and events that happened in societies. Each of these theologies contributes to humankind's understanding about God and the mutual relationship between God and His people.

By this logic, Jerusalem needs to revise its view on female ministry in the church. The church needs to consider a model that transitions women from church laypersons to evangelists.

Classical and Modern Theologians' Views

According to McIntosh, "theology is this openness to a reality that gives itself away but remains ever wondrously ungraspable. It is a perspective increasingly free from the anxious need to fix everything within one's usual terms of control."⁵ In addition, the author continues by reporting Augustine Hippo's views that, "Theology takes place when the theologian, lured by ungraspable truth, ceases to devour everything and is herself or himself 'devoured,' transformed by a reality too real to be...dragged back into the mind's manipulations."⁶

Modern theologians view womanist theology as a challenge to both feminist and Black theologians. Modern theologians see the rise of womanist theology as the consequence of the pressures society has made on Black women. Black female self-determination is to fight against the patriarchal system and modern-day slavery. In this perspective, Wade-Gayles argues, "Sometimes, as a Black woman, I might have to stand utterly alone without support."⁷ God is Omnipotent. God functions in perfect harmony within Himself: Father, Son, and Holy Spirit. The Lord calls both men and women in His church to break any racial and gender bias that create a wall to slow down evangelism to

⁵ Mark, A. McIntosh, *An Introduction to Christian Theology: Divine Teaching* (Malden, MA: Blackwell Publishing, 2008), 18.

⁶ McIntosh, *An Introduction to Christian Theology: Divine Teaching*, 17.

⁷ Gloria Wade-Gayles, ed., *My Soul is a Witness: African American Women's Spirituality* (Boston, MA: Beacon Press, 1995), 187.

take place efficiently in the community where the church assembles. Jerusalem Church must encourage women to practice evangelism if they want the church to reach its primary goal, which is to preach this Gospel in the world. When men and women in the church come together to fulfill Christ's mission, the church will be more effective in reaching out unbelievers for the kingdom of God.

Womanist Theology View

Theology is the study of God as the orchestrator of all creatures. Theology sees God as the ultimate source of all life whether on earth, heaven, the known, and unknown, undiscovered places in the cosmos. Theologian Millard Erickson notes that there are five essential points that build a theology: 1) The biblical content of scriptures; 2) A systematic view that connects together biblical pieces as a whole, perfect coaching for humanity, 3) The broad-spectrum culture to educate human beings about the source of their origin; 4) The language of the ideas and thoughts regarding God and His church should synchronize and be relevant to the modern era; and 5) Theology should apply to a lifestyle instead of being merely internally contained within the believer.⁸

Moreover, Owen and Ellen, co-authors of *Introduction to Theology*, declare that theology is,

An activity or function of the Christian church carried out by members of the church. It is faith seeking understanding, through which the church in every age reflects on the basis of its existence and the content of its message...Theology is faith seeking the clarity of its causes.⁹

⁸ Millard J. Erickson, *Christian Theology*: vol. 3 (Grand Rapids, MI: Baker Book House, 1985), 21-22.

⁹ Thomas C. Owen and Ellen K. Wondra, *Introduction to Theology* (Harrisburg, PA: Morehouse Publishing, 2002), 1.

Each theology deals with a category in life. Again, the type of theology that this project is mainly focused on is the womanist one. But, before considering such theological approach, a close look at the origin of womanist theology will help to address the case that women should transition from laity to evangelists.

First, womanist theology finds its roots in liberation theology, which in return was initiated in 1971 by Gustavo Gutierrez when he published *A Theology of Liberation* in Spanish, which was later on translated into English. The purpose of liberation theology was to serve the poor. However, many scholars believe that this type of movement designed to transform ideas into actions was a total failure, for it was consumed more by intelligent minds rather than by ordinary people.¹⁰

Professor Peter Paris declares,

Black liberation and white feminist theologies, womanist theology is thoroughly practical both in its subject matter (that is, the active life of black women) and its two-fold goal: (a) to liberate the world from the oppressive structures of racism, sexism and classism and (b) to help establish a new societal order of peace and justice for all peoples. Hence, like all liberation theologies, the starting point of womanist theology is critical multidimensional analyses rooted in the thought and practice of black women (past and present) and the quest for a constructive social practice that liberates not only black women but all people from every form of injustice. Thus womanist thought insists on a broad inclusive agenda that includes not only black women's liberation, but the liberation of all women and men alike from the evils of racism, sexism, and classism.¹¹

Robert Brown suggests that when dealing with liberation theology, the focus should never be on anything else other than modest people who sacrificed their lives for

¹⁰ Anthony, Gill, "The Study of Liberation Theology: What Next?" *Journal for the Scientific Study of Religion*, vol. 41, no. 1 (2002): 87-88, accessed October 18, 2016, <http://www.jstor.org/stable/1387713>.

¹¹ Peter, J. Paris, "Womanist Thought to Womanist Action," *Journal of Feminist Studies in Religion*, Indiana University Press, vol. 9, no. 1 & 2 (1993), p.115-125, accessed February 17, 2017, <http://www.jstor.org/stable/25002204>.

their faith.¹² Most of the time, church leaders forget that the church is God's business. No one should be excluded from and limited in doing God's work. People, regardless of their financial and social background, should never be treated in such way, especially when it comes to Christianity. In our societies, women are often victims of social discrimination and chauvinism due to a misunderstanding of God's Word.

Professor Litonjua thinks that these days, Black and feminist theologies are seen as part of liberation theologies in the United States. He believes that they traced back from Asia and Africa.¹³ There are a variety of theologies, but womanist theology is the one that responds to Jerusalem SDA Church context.

Womanist theology comes from feminist theology and Black liberation theology. However, its focus differs from both feminist and Black liberation theology.¹⁴ Isabel Phiri went deeper by stating that womanist theology comes from feminist theology, which is later considered as liberation theology. Meanwhile, both theologies found their root in Christian theology. This division is due to different context and approach according to times and circumstances. In the 1960's feminist theology found its roots in the non-religious movement of women, which was engendered by the liberation from all kind of chauvinism.¹⁵ Womanist theologian and professor of Lutheran School of Theology in Chicago Linda Thomas states:

¹² Robert, M. Brown, *Liberation Theology* (Louisville, KY: Westminster and John Knox Press, 1993), 19.

¹³ M. D. Litonjua. *Liberation Theology: The Paradigm Shift* (Lanham, MD: University Press of America, 1998), 1.

¹⁴ Anna Elaine Brown Crawford, *Hope in the Holler: A Womanist Theology* (Louisville, KY: Westminster John Knox Press, 2002), 3.

¹⁵ Isabel Phiri, African women's theologies in the new millennium, (Taylor & Francis, Ltd), 17, accessed February 24, 2017, <http://www.jstor.org/stable/4066593>.

Womanist theology is a critical reflection upon Black women's place in the world that God has created and takes seriously Black women's experience as human beings who are made in the image of God...Therefore, the harmful and empowering dimensions of the institutional church, culture, and society impact the social construction of black womanhood. Womanist theology affirms and critiques the positive and negative attributes of the church, the African-American community and the larger society.¹⁶

Womanist theology only focus is on Black women most of the time victims of social injustice. Society's structures have deprived some black women that struggled financially to make it in life. Those who make it on top via academic or economic success are throttled by the capitalist system. That explains the rise of some Black women preachers that aired their voices against all kind of discriminations and gender biases. In this instance, womanist theology is dealing with Black women regardless social, economical, and intellectual backgrounds. Therefore, the languages used in this category of theology is compassion, which is the opposition of sexism, racism, gender bias, and the exploitation and mistreatment of God's creature.¹⁷

Delores mentions Du Bois, while speaking about women's freedom, makes a bold and bias declaration about women's submission to men. He states that, "...Black women should abide by the status-quo rule: 'Men are the primary wage-earners and women are mothers and keepers of the home.'"¹⁸ Moreover, Du Bois declares that Black women should be realistic that even Black men and white men are opposed each other over the

¹⁶ Linda, E. Thomas, "Womanist Theology: Epistemology, and a New Anthropological Paradigm (Part 1)." BlackandChristian.com. Chicago, 2016, accessed October 18, 2016, <http://www.blackandchristian.com/about/contact.shtml>.

¹⁷ Thomas, *Womanist Theology*, 1.

¹⁸ Delores, S. Williams, *Sisters in the Wilderness: The Challenge of Womanist Good-Talk* (Maryknoll, NY: Orbis Books, 1993), 214.

question of racism that does not change men's view on women subordination to men regardless the ongoing racial fight.¹⁹

Womanist theology focuses on the faith and religious experiences of Black women in the church. McEmrys reports in his article Collins that says,

Womanism is an approach to ethics, theology, and life rooted in the experiences of African American women. It grants hermeneutical privilege to the voices of those who have been silenced by the interlocking oppressions of white racism, classism, and patriarchy.²⁰

In fact, many scholars give their input about womanist theology. However, author Stephanie Mitchem offers a simpler and deeper definition, "Womanist theology is a place of discovery, in faith, that paralyzes both politics and culture."²¹ In the story of Naaman's healing, the faith of an insignificant little girl plays the significant role in the narrative. Although the story is not focused on the little girl, her faith changed the political tension between the two nations.

Crawford observes that despite being subject to a life of submission, the faith and trust in God inspired many Black women to fight against their abusers. Black women's stories produce a theology of hope, which inspired them to resist and stand firm against, and even overturn, unjust situations in life.²² Crawford continues and asserts that some womanist theologians believe that African American women's persistence against abuse

¹⁹ Williams, *Sisters in the Wilderness*, 214.

²⁰ Aaron McEmrys, "Engaging the Sacred Wisdom of Our Sisters in the Wilderness: A Unitarian Universalist/Womanist Dialogue." *The Journal of Liberal Religion* 7, no. 1 (2006): 1, accessed October 27, 2016, <http://www.meadville.edu/uploads/files/126.pdf>.

²¹ Mitchem, *Introducing Womanist Theology*, 46.

²² Crawford, *Hope in the Holler*, 3.

is the product of their strength and courage, which is the result of hope.²³ To support her standpoint on this issue, the author cites Delores Williams's statement; "Womanist hope involves Christians working together to alleviate the sin of defilement and devaluation that threatens the lives and spirits of African American women."²⁴ Similarly, Paul reveals in Romans 16 that harmony results when the Church embraces both men and women in a spirit of oneness.

Today's society is divided by race, gender, and group ethnicity. Unfortunately, Black women are in the middle of this sad reality not only because they are Black, but also they are woman. They are considered as the worst group in society because of their skin color and gender. In other words, they are victims twice, from being Black and they are victim of gender bias. Although the little girl at Naaman's house and the women that Paul cites in Romans 16 were not presumably Black, the context they lived in was similar to today's society. It was unacceptable and inhuman to treat women in such inequitable way in society in spite that they proved in past history and still these days that they are strong minded and driven oriented in life. Womanist theology deals with Black women subject of all kind of rejections, abuses, and degradation in life. Both the story of the little girl at Naaman's house and the women that Paul greets emerge some theologies such as: forgiveness, restoration and reconciliation, faith toward divine providence, servanthood, and teaching.

²³ Crawford, *Hope in the Holler*, 8.

²⁴ Crawford, *Hope in the Holler*, 8.

Theology of Forgiveness

The little servant at Naaman's house must come from a family that keeps and follows God's word. She was able to move from her past and embrace a future that was uncertain. Desmond declares in his book that not only forgiveness sets free people who have been offended, but it also help them to embrace the present and move toward to an unknown future.²⁵ Women have the capacity to burry their past sorrows and pains and move toward a successful life. They understand that forgiveness is one of the important keys to success. Women are like middle linebackers. They understand that to succeed in life they must keep their eyes on Christ.

Although Christianity was not established yet, this little girl shows great signs of being good Christian is like. In this story, she proves that being a good Christian has nothing to see with one's gender or age. It is simply to receive good spiritual formation and maintain great a steady relationship with the Lord despite of all situations. She was able to forgive and share hope with a family that had taken away her dream and goal in life. Her instructions to Naaman proved vital in his deliverance from leprosy. This passage presents substantial evidence to prove that women in Jerusalem can be extraordinary evangelists in spite of life's limitations. According to their gifts and talents, like the little servant girl, they too can fulfill the work of God.

Moreover, Tutu states that, "forgiveness reveals the true meaning of suffering, as a reuniting of the spiritual strength on a deeper level. It transforms suffering from a curse into a blessing."²⁶ Jones believes, "Christian forgiveness must be at once an expression of

²⁵ Desmond, M. Tutu, *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation* (Philadelphia, PA: Templeton Foundation Press, 2001), 300.

²⁶ Tutu, *Forgiveness and Reconciliation*, 300.

a commitment to a way of life, the cruciform life of holiness in which we seek to 'unlearn' sin and learn the ways of God, and a means of seeking reconciliation in the midst of particular sins, specific instincts of brokenness."²⁷

Forgiveness has to do with both God and one's neighbors. It reunites sinners with both God and their neighbors. When repentant sinners engage themselves to have an intimate relationship with Christ, they begin to act as compassionate servants of God who forgive offenders and restore justice in the church community. With that being said, women at Jerusalem church need to reach the spiritual level to forgive others for restoration to take place among the church community. With this occurs, the church will be able to move forward with one common goal: to fulfill Christ's mission as it was given to the first followers. In other words, evangelism will be the ultimate mission of both men and women in the church to fulfill. There will be no more room for racial and gender discrimination or division in the church of God, for the Holy Spirit will join Christ's body together to fulfill the Great Commission.

Theology of Restoration and Reconciliation

To establish his case on reconciliation Miroslav Volf argues,

The identity of persons and how they are to relate to the other ought to be determined by the model God has given humanity in the cross of Jesus Christ... the work of reconciliation ought to be centered on the theme of "self-donation." This means that in the same way that God donates himself in Jesus on the cross for the sake of others, so also humanity should self-donate themselves for those that seem undeserving. Self-donation when understood as self-giving love is such

²⁷ MarKeva, G. Hil, *Womanism against Socially Constructed Matriarchal Images: A Theoretical Model toward a Therapeutic Goal* (New York, NY: Palgrave Macmillan, 2012), 102.

that Christ “died for the ungodly” (Romans 5.6) so that those who were by nature evil and enemies of God, can find in the cross a reconciling embrace.²⁸

In addition to that, the Archbishop Desmond M. Tutu develops seven steps that lead toward reconciliation when victims are dealing with loss. 1) The victims need to start processing the pain once aware of loss; 2) they need to mourn in order to express their sadness because it helps dealing with the past; 3) complete healing leads to total restoration, and this occurs as soon as victims identified the ugliness of their wounds; 4) victims should not focus on “why me” but instead on “why not me” to bypass the pain cause by the loss; 5) victims should give opportunities to aggressors to take the risks of approaching them; 6) victims need to understand that forgive the aggressors is unconditional for complete healing; and 7) in order to embrace the future victims need to face the past.²⁹

Most of societies describe women as main caregiver of the household. Rhonda and Gaynell report Morrison’s statement in that Black women should define themselves to avoid others defining them poorly.³⁰ They believed that African American family should restore to its initial structure back in West Africa where both men and women helping each contributes to the family success. The co-authors of the articles penned that,

In order to restore the caregiving responsibilities of African American families to a more wholistic state that ensures the well-being of women and that ensures that caregiving will continue as a primary objective in the socialization of African

²⁸ Miroslav Volf, “Contextual Theologian Reflection: Miroslav Volf.” *Patheos.com*, (2008): 1, accessed February 15, 2017, http://www.patheos.com/blogs/thepangeablog/articles/unpublished-papers/contextual-theologian-reflection-miroslav-volf/#_ftn13.

²⁹ Tutu, *Forgiveness and Reconciliation*, 297-302.

³⁰ Rhonda Wells-Wilbon and Gaynell, M. Simpson, “Transitioning the Caregiving Role for the Next Generation: An African-Centered Womanist Perspective.” *Black Women, Gender + Families*, vol. 3, no. 2 (Fall 2009), pp. 87-105, (2009): 10, accessed February 15, 2017, <http://www.jstor.org/stable/10.5406/blacwomegendfami.3.2.0087>.

American families, men must be engaged to assume more caregiving responsibilities; women must ask for help from men and other members of the extended family; and children, both male and female, must be socialized to embrace shared caregiving as an important part of optimum adult family life. The integration of the model as a tool for restoration requires collective work and responsibility on the part of all parties involved.³¹

Only God has the power to reconcile falling mankind. God's reconciliation occurred only through Jesus Christ, which the only non-negotiable method to get reconciled with God. The primary goal of this reconciliation is to restore the broken relationship between God and man. This process called grace and this is a gift from God alone.³²

In both the story of the little servant and the case of Priscilla and Aquila, it is evident to see that God restores and reconcile at the same time. The Lord was able to restore Naaman's life and reconcile Him with His people. God uses an invisible young woman to realize such work. Paul's letter to the Romans addressed a divided and inactive church. By recognizing these women, the apostle implies that a restoration and reconciliation is possible with the active and devoted ministry of these women. When men and women bring themselves together for a common purpose, it is reconciliation. Therefore, the result is grandiose. Likewise, Jerusalem church needs to admit that God's ultimate goals to reach out to sinners through the ministry of evangelism can be exercised by men and women in the church. In each generation, God has always used men and women to testify to others about His work of salvation so that they may accept it and be saved. The church is called to share to the world the Good News of salvation through

³¹ Wells-Wilbon and Simpson, *Transitioning the Caregiving Role for the Next Generation*, 10.

³² Philip, G. Ziegler, "A Brief Theology of Reconciliation," Touch Stone, *The American Theological Library Association*, (2016): p. 8-9, accessed online February 23, 2017, <http://web.b.ebscohost.com.ezproxy.cc.andrews.edu/ehost/pdfviewer/pdfviewer?sid=5d5c4281-6c54-44f3-9cb4-62f4de1cc837%40sessionmgr104&vid=4&hid=125>.

reconciliation, thus including both men and women in the fulfillment of such a mission. Therefore, men and women at Jerusalem Seventh-day Adventist Church need to let God restore and reconcile themselves for evangelism to be truly effective.

Theology of Compassion

Jacquelyn Grant thinks that Jesus could avoid going to Jerusalem in order to be crucified on the cross. He instead faces humiliation to identify Himself with those who are sufferings from injustice. Grant strongly maintains the accent on Christ's sacrifice on the cross as a compassionate suffering while refusing to admit that His sacrifice was a just suffering.³³ In addition to that, Stassen reports Grant's statement that,

Chief among Black people's experiences of Jesus was that he was a divine co-sufferer, who empowered them in situations of oppression...They were able to identify with Jesus, because they felt that Jesus identified with them in their sufferings...Just like them Jesus suffered and was persecuted undeservedly... African American women cross experiences were constant in their daily lives—the abuses, physical and verbal, the acts of dehumanization, the pains, the sufferings, the loss of families and friends, and the disruption of communities. But because Jesus Christ was not a mere man, but God incarnate, they, in fact, connect with the Divine...African American women experienced Jesus as a great equalizer not only in the White world, but in the Black world as well. Because Jesus died for all, all can preach, and all are made equal.³⁴

Compassion means to put oneself inside someone else's skin to feel the physical, psychological, and emotional pains that they suffered. Jesus' ministry was full of compassion for even those who hurt Him in His mission. Likewise, Christ-like women are very compassionate despite being victims of the patriarchal system. From the Old Testament times until these days, the story of the little girl at Naaman's house testifies

³³ Glen, H. Stassen, *A Thicker Jesus: Incarnational Discipleship in a Secular Age* (Louisville, KY: Westminster John Knox Press, 2012), 173.

³⁴ Stassen, *A Thicker Jesus*, 173.

that in many cases, women are very compassionate. God-fearing women never seek for revenge. They do not hold a grudge against discrimination or prejudice that they are subject to in life. Instead, they look for ways to show compassion through emotional and physical hurts, even to those who have offended them. Women at Jerusalem Church understand clearly the invitation that Jesus gives them to make disciples in the community in which they live. Therefore, their primary focus is to serve others in the church without seeking for revenge. Like all human beings, women sometimes hold grudge, but being in a sincere relationship with God leads them toward obedience. The ultimate goal of the women in Jerusalem Church is to be saved, which they know this will never be done by good deeds but by having intimacy with Christ. In other words, the ultimate goal of the women in Jerusalem Church is to live like Christ, to love God and one another.

Women are the most wounded group in the church. Most of the time, the abusers do not notice when they abuse others. This even happens in the Church, which represents symbolically God's habitation among His people. From a religious perspective, this bad behavior is known as religious abuse. It occurs when, whether intentionally or not, leaders in the church use their religious power to mistreat others, or else to use gender bias and even sexism against women in the church. Speaking of sexism, author Phyllis Sheppard declares, "Sexism in Black communities is expressed in the continued struggle that denies Black women full leadership in many Black churches; it is apparently in the way Black women's bodies are used to devalue Black beauty, Black family, and Black

intellect.”³⁵ Some women complain about being mistreated and set aside from doing missionary work. As a result, they retaliate, and express their feelings and even hold a grudge against church leaders. This is a bad attitude to seek vengeance, especially when one is called by God to serve others. Compassion should remain the primary focus of Christians.

Ramsay understands radical suffering as something that is distinctive from regular suffering that results from sin.³⁶ Moreover Ramsey states,

Compassion becomes the norm for the trustworthy exercise of power with those who suffer from the results of coercive and dehumanizing power. Compassion is clearly not simply consolation or pity. Compassion arises through our courage to stand beside the one who suffers recognizing here too is one whom God loves and one in whom we see our own vulnerability. Compassion is the exercise of love that honors the integrity and dignity of each life. Therefore it fiercely resists the forces of evil that seek to deform or destroy human life. To the victim who experienced helplessness and betrayal, compassion offers love's empowerment and courage to resist the dehumanizing consequences of victimization.³⁷

Women are visionary, attractive, and compassionate. It is unfortunate to see how society treats women differently than men when a mistake is committed. In most cases, women are treated differently from men when it comes to disciplinary church measures. For instance, the woman caught in adultery and brought before Jesus supports the idea that most of the time women are treated differently than men. Although it was a trap that the religious leaders prepared for Jesus, the question is why the woman. Where is the man she committed this sinful act. This type of gender bias found in society even gets

³⁵ Phillis Isabella Sheppard, *Self, Culture, and Others in Womanist Practical Theology* (New York, NY: Palgrave Macmillan, 2011), 26-27.

³⁶ Nancy, J. Ramsay, “Compassionate Resistance: An Ethic for Pastoral Care and Counseling” *The Journal of Pastoral Care, Louisville Presbyterian Theological Seminary*, vol. 52, no.3, (Fall 1998): 217, accessed online February 20, 2017, <http://journals.sagepub.com/doi/pdf/10.1177/002234099805200302>.

³⁷ Ramsay, *Compassionate Resistance*, 219.

into the church, and this needs to stop. It is time for the church to call for a complete unity in Christ for the church's sake.

Theology of Faith Toward Divine Providence

Faith is to put words, thoughts, emotions, and belief all together into action. Faith requires courage and determination. In this instance, the little child at Naaman's house did not hesitate for a second to stand before her master's wife and speak out about her faith by stating that she knows someone who can heal Naaman. She was so fearless because she knew the God that she believed in is the Restorer. In fact, evangelism is all about testifying to others what Christ has done for humanity, and also how He restores each broken life.

Many women are loyal and faithful when they commit themselves to something. Biblical evidence has shown that women were the last ones standing at the cross. The Bible reports that many women standing from a distance, they followed Jesus from Galilee to Jerusalem. The verb "follow" in this context means, "to go, to come behind, to follow, to accompany as a follower, to be a disciple."³⁸ Women were also the first at the empty tomb. Women usually are very consistent and committed in life when they believe in something. Women understand that in Christ alone they find rest and assurance in life. Considering themselves as the most victims in society even these days, women's faith is steady and authentic. So are the women at Jerusalem church. They are eager to work as evangelists because they love the Lord so much.

History records many Black activist women who have demonstrated their faith through social injustice and racial bias they encountered in life. These women works are

³⁸ Swanson, *Dictionary of Biblical Languages*, 1.

merely notice even these days. For instance, Jarena Lee who was the first woman license to preach in the AME Church. Harriet Jacob described how she spent seven years hidden in an attic to prevent sexually abuse by her white master. For all these years, Harriet declares that she had faith in God that will deliver her from this misery life. In addition, Wells-Barnett had a strong faith in God that would stop one day the white people that are killing Black people in the form of lynching. As result of her standing against this evil ritual, she fled the church because of being oppressed by her male pastors who forced her to be silenced in this matter.³⁹ Turman states,

All of these women, among many others, lived out their faith commitments by rebelling against patriarchy, especially as propelled by Black men in search of racial justice, and white racism, especially as propelled by white women in search of gender justice. in many ways, this is the scandal of Black womanhood: their flesh-and-blood reality as both Black and woman positions them to identify the contradictions of one-sided justice-making—or, we might say, to call everyone's bluff.⁴⁰

Testimony is expressing to others faith being put into action. Women are more prone to testify before congregations than men. A faith-based church is a victorious one where evangelism is taking place, the unconverted in the community are reached, and needs are met on a daily basis. Faith can move mountains of discrimination, racial prejudice, and gender bias that exist in the Church. It is then a must to transition women at Jerusalem Church as evangelists to have a vibrant church where both men and women work together.

³⁹ Eboni Marshall Turman, "She Who the Son Sets Free: Black Womanist Resistance in Context," *Divinity Magazine of Duke Divinity School*, vol. 14, no. 2 (Spring 2015): 11, accessed online February 20, 2017, https://divinity.duke.edu/sites/divinity.duke.edu/files/DukeDivinityMag_Spring15.WEB_compressed.pdf.

⁴⁰ Turman, *She Who the Son Sets Free*, 12.

Theology of Servanthood

Christ is the greatest leader who has ever existed in the world. He was so humble that He covered His divinity, taking on a human form to deal with sin on the cross. The central theme of the Bible is Christ demonstrating a perfect life as a servant. From a religious perspective, real leadership is servanthood. Christians are called to be humble like Christ. Women are often subject to live humbly more than men due to social boundaries. Crawford reports Grant's statement that addresses issues of Black women forced into slavery, carrying their crosses of suffering and degradation to the climax of crucifixion, just like Jesus. Grant continues to claim that Black women have been subject to lives of servitude more than any other ethnic groups. She believes that they are forced to live such life, which she calls the sin of servanthood.⁴¹ This servitude poisoned the church to the point that even church leaders have fallen into this evil system by limiting women from living godly lives.

One of the strengths of Jesus' ministry was His humility, which led Him toward a life of servanthood. Likewise women. They quickly understand that their presence in the church is simply to serve all, even the acting church dictators who impose yokes on them. Women in the church suffer from chauvinism, yet no one serves with such determination as they do; no one is so eager to share with Jesus others like these muted women. If in Jesus' time, the Pharisees failed to understand the need to let go of their prejudice to embrace Jesus' model in taking on a life of humility, the Jerusalem Seventh-day Adventist Church needs to break this barrier by letting women exhibit their faith and respond to their call as evangelists. When men and women in the church bring together

⁴¹ Crawford, *Hope in the Holler*, 92.

their strengths, determination, and talents, Jerusalem Church will grow more efficient in reaching outsiders for the Kingdom of God.

Theology of Teaching

Teaching is critical in the life of the church. A church where there is no teaching is a dying church. In fact, the Bible never mentions that Jesus preached to crowds, but He instead taught them about His Father, the plan of salvation, and how to live a godly life. It is proven that women are great teachers and helpers in life. It is not by any chance that God put Eve next to Adam to help man fulfill his task. Helpers are visionary beings, and it happened that women fulfill this mission very well. They have the patience to share knowledge with others; women often follow courtesies more proficiently than men, and they have persistence in achieving their goals. Spiritual leaders at Jerusalem Church need to give women a chance to evangelize and join with the men already performing this task.

The New York Times reports how Priscilla Shirer defined herself as an evangelical bible teacher who leads many women to Christ through Bible studies. The author describes her as a woman who shares equal responsibilities with her husband while she remains obedient to God's words. She fought against feminist's idea in which women have to stand up and take leadership position either at home or the church. Shirer believes that this new ideology is evil since it contradicts biblical teachings in that the man is the head of the household and the woman is the helper.⁴²

⁴² Molly Worthen, "Housewives of God," *The New York Times Magazine*, November 12, 2010, accessed February 21, 2017, 1. <http://www.nytimes.com/2010/11/14/magazine/14evangelicals-t.html>.

In addition to that, to sustain Shirer's standpoint, the author continues,

Shirer and many conservative Christians believe that the Bible defines gender as a divinely ordained set of desires and duties inherent in each man and woman since the Garden of Eden. Gender is not an act or a choice, but a nonnegotiable gift. To these Christians, the story of Adam and Eve's creation granted man authority over woman, and they understand the New Testament teachings of Paul and his comrades—in particular, that wives should submit to their husbands—not as cultural relics of the first century but as universal teachings that Christians apply today.⁴³

Several women in the Old Testament had committed their time, service, and vocation to set models for 21st-century women. Paul declares in Galatians 3:28, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus." Paul's statement made in the context is clear. It refers to gender and racial divisions that exist in the church. Throughout history, men, and women played important roles in the progress of God's cause according to their gifts and talents.

Moreover, Ellen White is an excellent example of a woman who has made major contributions to enhancing the Gospel further. During her ministry, she worked on many issues such as worship, faith, evangelism, administration, health, family life, and education. Ellen White states,

These women are called "self-sacrificing" specifically in the sense that they most often carry supporting rather than leading responsibilities in their respective ministerial teams. Yet despite their relatively lesser public recognition (because they spend more of their time in private and small-group teaching, counseling, and visitation), it is precisely in this supporting role that they are promised "a power that exceeds that of men," to "do in families a work that men cannot do," and "come close to the hearts of those whom men cannot reach."⁴⁴

⁴³ Worthen, *Housewives of God*, 1.

⁴⁴ Jerry Moon, "A Power That Exceeds That of Men," Ellen G. White on Women in Ministry, *At Issue*, SDAnet, 1999-2013, accessed February 21, 2017: 1, <http://www.sdanet.org/atissue/books/wim/wim10moon.htm>.

Back in the Old Testament, women were called to perform two primary duties in society: take care of the home and make sure that children were successfully educated spiritually and academically. Women have the ability to teach and help others to understand the bible. Evangelism is about to teaching the unconverted about Christ, His lifestyle, and His work of salvation. Thus, teaching plays a major role in evangelism. While Jesus was on earth, all He did was to evangelize people to be prepared for God's kingdom. Following their Savior's example, women at Jerusalem Church should transition into new roles as evangelists. As it was mentioned earlier, this kind of shift does not suggest that women have more potential than men. It simply emphasizes that a partnership of men and women in the Church assures a full accomplishment of Christ's command to make disciples in the world.

Furthermore, the New York Times affirms,

Conservative Bible teachers like Shirer have built a new paradigm for feminine preaching, an ingenious blend of traditional revivalism, modern therapeutic culture and the gabby intimacy of Oprah. This is the biblical-womanhood-industrial complex: a self-conscious alternative to secular feminism that preaches wifely submission while co-opting some feminist ideas to nurture women like Shirer to take the lead, within limits. This fusion of confinement and uplift may seem like an empowering veneer on the reality of oppression. Or else, if women like Priscilla really are on equal footing with their husbands, it may seem like hypocrisy. Both appraisals overlook the messy interaction between ancient Scripture and modern life. Christians, like believers of all stripes, interpret their holy book in order to make sense of their lived experience. "Biblical womanhood" is a tightrope walk between the fiats of old-time religion and the facts of modern culture, and evangelicals themselves do not know where it might lead.⁴⁵

Although the Bible mentions in Acts 18:26 that Priscilla and Aquila are those who taught Apollos accurately about God's word, some biblical scholars believe that Priscilla

⁴⁵ Worthen, *Housewives of God*, 1.

is the one leading the study.⁴⁶ In that case, if Priscilla were not a qualified and a transitioned member in the church to work as an evangelist, Paul would never mention her name in the order that he did and as many times as he did. In fact, historical evidence has shown that Priscilla was a noble woman. She was a well-respected woman in the church community. She had a powerful ministry preparing people for God's kingdom. Apollos is one of the disciples that she and her husband carefully and properly taught about the Word of God. Paul acknowledges Priscilla's ministry clearly, emphasizing that she was calling by God to work as an evangelist. The question is, are their women like Priscilla, Phoebe, and Dorcas at Jerusalem Church today? If yes, then why not consider a transition to prepare these women to help the men in fulfilling Christ's mission successfully? Women should never be limited from doing such a noble and great work for the Lord.

Theological Issues

In the Old Testament, women used to function as leaders but not as priests. They were excluded from the priesthood office due to theological issues.⁴⁷ Bacchiocchi reports two explanations as to why women were disqualified as priests. The first one is the monthly menstrual flow that requires ceremonial cleansing according to Leviticus 15:19-24. Given that priests were required to be clean at all times, enduring days of biological uncleanness would preclude women from temple work during that time. The second

⁴⁶ Daniel B. Wallace, "Did Priscilla 'Teach' Apollos? An Examination of the Meaning of ἐκτίθημι in Acts 18:26," *Bible.org*, June 29, 2004, accessed February 21, 2017: 1. <https://bible.org/article/did-priscilla-teach-apollos-examination-meaning-acts-1826>.

⁴⁷ Samuele Bacchiocchi, *Women in the Church: A Biblical Study on the Role of Women in the Church* (Berrien Springs, MI: Biblical Perspectives, 2000), 34, accessed October 27, 2016, <http://www.biblicalpherspectives.com>.

reason is the prevention of fertility cults and sacred prostitutions that were a pervasive part of the customs in the neighborhood. However, the author believes that the single biblical reason is that, in the patriarchal era, the man represents both the head and the priest of the household. Thus, during the installment of the theocracy at Sinai, God appointed men as Levites.⁴⁸

Today, the Seventh-day Adventist denomination wrestles with the idea of ordaining women based on 1 Corinthians 11 and Ephesians 5. They believe that the Bible forbids ordaining women and placing them as leaders. This issue deals particularly with the headship theology, which roots itself in the patriarchal system. However, this is not the concern of this project to ordain women as priests. The primary purpose of this project is to shape and empower women to become evangelists.

Ellen White, one of the founders of Seventh-day Adventists denomination, speaks on behalf of women ordination, but from a deaconess's perspective. She declares:

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands...This is another means of strengthening and building up the church...Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work.⁴⁹

Theological Relevance of the Subject and Project

The Bible reports that apostle Paul repeatedly says in 1 Corinthians 14:34 and 1 Timothy 2:11-12 that women in the church should keep silence while in church. It seems like a clear order, but did it contrast Christ's irreversible order for male and female

⁴⁸ Bacchiocchi, *Women in the Church*, 34.

⁴⁹ Ellen G. White, *Daughters of God* (Silver Spring, MD: Ellen G. White Estate, 1998), 249.

followers of Christ to make disciples? By this perimeter, Paul addresses instead a poisonous culture that some women with no ministry interests in the church began to develop. These women began to act like the wicked ones in the community. As a result of their actions, Paul intervened to stop these women from continuing to behave in such an evil way, one that was disrespectful to God. Paul's recommendation does concern the decent and respectful women in the church who use their gifts and talents to fulfill the church's mission.

In addition to that, biblical evidence shows that Paul's order does not concern women who have a ministry in the church. In Romans 16, the apostle makes it clear that some active, gifted, and talented women in the church helped him strengthen and extend his ministry further. Being compassionate, forgiving, and humble, women can serve in any capacity that can help God's mission be fulfilled. Therefore, the theological insights emerging in this issue are relevant to this DMin project. The church needs to simply to have faith and move forward with this project, for it is God's design to inspire such a model to awaken Jerusalem church from spiritual slumber.

Closing Statement

Solomon, in one of his greatest statements, says in Proverbs 19:21, "The human mind may devise many plans, but it is the purpose of the Lord that will be established." Generally speaking, the role of women in society has always been a hot topic to discuss for each generation. Even leaders in the church see women as a group to be controlled instead of part of Christ's Commission. Traditional church leaders have made it sound as though if women were not limited from leadership in the church, the church would cease

to exist. This problem is due to a misinterpretation of biblical scriptures. People often misunderstand the scriptures relationship with human cultures. God used human customs to mediate between divinity and humanity. A text that is taken out its context creates a new text with new meaning. Jerusalem Seventh-day Adventist Church needs to reconsider traditional Christian views insisting that women should remain silent in the Church. In fact, everyone should remain silent in the church, says Habakkuk.⁵⁰ But, to silence women from doing effective evangelism comes not from God's perspective as man and woman were created equal.

There were many powerful women who were part of Jesus inner circle. These women were also disciples, for the Bible says a disciple is the one who follows Christ's footsteps. The believer's role is to replicate and multiply his or her master's work and to pass it on to others. John 21:25 says, "There are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written." The context of John's statement invites Bible readers to reflect deeper on the fact that many details in the Bible are left over to manage the volume of information given to the people of God.

Jerusalem church needs to stop concentrating on patriarchic principles that have been changed since the creation of God's first congregational church at Sinai. The church should instead focus on Christ's model of calling men and women to practice ministry such as evangelism. If women are not welcome to join men in such great tasks, evangelism will never reach its efficiency, for women are created to help men in all capacities in life. Women are visionary. They understand and see things in ways that men

⁵⁰ Hab 2:20.

cannot. They were created to complete men. Therefore, Jerusalem Church needs to embrace this model in which women transition from laypersons to evangelists.

Most of the time, transition has never been a good digestive in human life. Jesus' ministry is a clear evidence of this reality. However, He overcame all the challenges of the opposition and just focused on accomplishing what He came for—to save humanity from final destruction. Jerusalem Church needs to remember that the same Christ who redeems people in the Church by His blood also gives the command to men and women to pursue the work of evangelism in the world.

Many theologians coming from a womanist perspective believe that women along with men are also called to play significant roles in the church. Both the Old and New Testament contain examples of women's playing leadership roles in God's work. The little girl at Naaman's house is real evidence that God does not follow gender biases in fulfilling His work. Also, the case of Priscilla suggests that church leader ought to accept women as teachers and evangelists.

The theology of forgiveness, compassion, restoration, and reconciliation, faith in divine providence, servanthood, and teaching emerge from this DMin project in light of supporting women as evangelists. The Jerusalem Seventh-day Adventist Church must reconsider its view by adopting this DMin project, allowing the church to be more active in its mission by welcoming women as evangelists. Despite multiple and complex issues that Black women face from fulfilling this great task, Jerusalem must turn back to the Bible to see evidence that God chooses both men and women to accomplish His work together.

Many abused Paul's work, stating that women should remain silent in the church. But they turned eyes from the fact that Paul himself acknowledges many women who

helped his ministry. Church leaders need to remember that Paul comes from a traditional Jewish school system that went far beyond this concept that women should be inactive in God's work. The apostle Paul understood the mission on a higher level when he emphasizes that he considers everything in life as mud because Christ is all for him. In other words, the apostle makes it clear that he rejects old Jewish views built on the patriarchal system. He instead embraces Christ's model in which we are all one in Christ, for there is no Jew and Gentile, nor male and female. This is the stand that Jerusalem Seventh-day Adventist Church should take if leaders want the church to succeed in evangelism. In sum, the evangelization of the district in which Jerusalem Seventh-day Adventist Church belongs is in the hands of the leaders of the church, like humankind's destiny is in God's hand.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Introduction

A caterpillar's metamorphosis into a butterfly helps the observer to explore in a more technical way the meaning of the transition. The caterpillar's disappearance is only a transition into a new life. This transformation from one state into another raises questions such as the reason of one's being in this life. Moreover, does humankind have purposes to fulfill in life? What are the reasons for being a Christian on earth? From a human perspective, a transition is a transformation from one state to another. Meanwhile, from a Christian understanding, transition is to bury one's old self and let God's process to form a new life means to fulfill what one was initially created to do. Thus, transition is a must for Christians who claim Jesus Christ as Lord of their life and the Savior of their souls.

In a world that moves like a whirlwind from one point to another, it is important for the church to transition women from laypersons to evangelists. The Bible states in 2 Corinthians 5:17, "If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new." This statement asserts that someone experiences a transition from self into Christ's character as soon as the Lord dwells in his body. This transformation is critical to helping God's people fulfill Christ's primary mission: to save His children from final destruction. Such a mission will be active when

the Church understands the emergency of uniting men and women to accomplish Christ's goal.

Transitioning women in the Church involves many phases that will bring both internal and external challenges. This model can raise problems such as difficulties in keeping up with family situations, integrating a church community with male mindsets, navigating through the political moves of church administration, and realigning those with divergent views of ministry. These challenges will become real as soon as women step in to share important roles with men in the church.

Nevertheless, the purpose of this project is to emphasize the importance of transitioning women at Jerusalem SDA Church from membership to evangelists to create a more productive community of Christ's disciples. With this model, Jerusalem Church will make powerful impacts on the lives of citizens living in the district. Also, this project will explore some applications and theories used in ministry practice by others to give adequate training to women at Jerusalem Church. Moreover, this paper will explore other disciplines such as social sciences, business and leadership, the healthcare system, and education to discover effective methods of transition used to equip and prepare women to integrate into workplaces. In other words, the purpose of this examination is to identify different applications utilized by these fields in order to apply the right process of transitioning women in Jerusalem SDA Church from church members to evangelists. Finally, this paper will also examine the kind of resources that will best facilitate this DMin project to apply the methodology that addresses the issues elicited by this project. Therefore, the assumptions that will make to support this project will be subject to a close

examination on others different views of understanding and disagreement with this model.

Theoretical Foundation in Ministry Practice

While dealing with issues in the church that seem to weaken their ministries, many women have proven to be good co-workers in God's business. In the history of the church, women have always made significant impacts despite being oppressed by patriarchal established traditions. The Circle of Concerned African Women Theologians, known best as the Circle, is a group of educated Black African women with a goal of addressing issues that can bring liberation for African women both in the Church and in society at large. The team believes that African women should not be set aside in the church and restrained from fulfilling leadership roles in both the church and society.¹ The primary objective of this group is to foster women theologians who can fulfill leadership roles in the church to stop any form of discriminations against African women. In addition to that, the Circle's vision is to reach out even to women from other disciplines.²

Any 21st-century church that does not have any plan to involve women in ministry is a stagnant church where there is no progression because women are crucial in life. They are focused and determined when they participate in any activities. Gilkes affirms, "At every level of social interaction and cultural production women are present, and at the same time they are conscious of the way the dominant white society disrespects and

¹ R. N. Fiedler and J.W Hofmeyr, "The Conception of the Circle of Concerned African Women Theologians: Is it African or Western?" *Acta Theologica* (2011): 40-43, accessed November 29, 2016, <http://www.scielo.org.za/pdf/at/v31n1/v31n1a03.pdf>.

² Isabel Apawo Phiri, "Major Challenges for African Women Theologians in Theological Education (1989-2008)" (Geneva, Switzerland: World Council of Churches, 2009).

rejects their presence.”³ Furthermore, she states that, despite being hindered from leadership roles in the Church, women always create methods to express their knowledge and strength.⁴

While taking the initiative to do ministry, many pioneering women encountered issues in the Church. However, history reveals that they never get loose or abandon the battle to fulfill Christ’s mission. Margaret Fell, known as the mother of the Society of Friends, was the initiator of the women’s house most commonly referred to as the Quakers. These women came out from many denominations and joined together in order to fulfill many successful ministries in the church.⁵ Sarah Osborne is also counted among the women which ministry in the church influenced many, even to this day. She started a weekly home ministry prayer meeting that was constituted of men and women. Although other ministers disapproved of her, Osborne never quit doing what she believed was her mission. Later on, she became a well-known leader and conducted revivals.⁶

The Protestant church movement did not only open doors for men to practice ministry. There were also many women involved in ministry, both in the church and in the community. The motive of these women in leading was to spread the Gospel by organizing themselves into small groups to study the Bible, pray with others, offer free social services, and participate in evangelism.⁷ In spite of their creative efforts, it was hard for women to take part in religious activities. McKenzie states that for women to

³ Cheryl Townsend Gilkes, *If It Wasn’t for the Women: Black Women’s Experience and Womanist Culture in Church and Community* (Maryknoll, NY: Orbis Books, 2001), 7.

⁴ Gilkes, *If It Wasn’t for the Women*, 7.

⁵ Vashti M. McKenzie, *Not Without a Struggle: Leadership Development for African American Women in Ministry* (Cleveland, OH: The Pilgrim Press, 2011), 24.

⁶ McKenzie, *Not Without a Struggle*, 25.

⁷ McKenzie, *Not Without a Struggle*, 25.

participate fully in the religious life of their churches, they often formed womb-only groups, for both white and African American women. They included groups such as the Women's Home and Foreign Missionary Society (AME Church), Colored Female Religious and Moral Society, Female Mite Society, the Female Religious Biography and Reading Societies, and the Women's Union Missionary Society of America.⁸

Women, as well as men, are called to spread the Gospel. In both Jesus' time and the period of the primitive church, many women were active in ministry. They practiced all kind of ministries that brought unbelievers to the Church of God. Although women's function at home is a nonpareil, the patriarchal idea of limiting women to that role has been a social poison for Black women, historically.⁹ Butler affirms, "In the minds of pastors, pundits, and husbands, Black women's submissiveness was linked inexorably to a civilizing program that sought to substantiate the humanity, intelligence, and spirituality of African Americans against the prevailing racist norms."¹⁰ Women called to the ministry understand the urgency to fulfill the task of spreading the Gospel in the world—despite the limitations placed on them by their social contexts.

History records multiple women such as Sara Crosby, Mary B. Fletcher, Hannah Ball, and Sarah Bently who gave their time and talents to help John Wesley, one of the great Protestant reformers, to strengthen his ministry.¹¹ Women in the Church are called to practice ministry according to their gifts and talents. They understand that the mission is about God, who was manifested in human flesh to redeem humanity, restore broken

⁸ McKenzie, *Not Without a Struggle*, 25.

⁹ Anthea D. Butler, *Women in the Church of God in Christ: Making a Sanctified World* (Durham, NC: The University of North Carolina Press, 2007), 33.

¹⁰ Butler, *Women in the Church*, 33.

¹¹ McKenzie, *Not Without a Struggle*, 27.

lives, and rejuvenate weak and broken women oppressed by all kind of human-made traditions. Therefore, nothing can stop them from growing in numbers and carrying out ministries.

Women are very influential and persuasive when they engage themselves in any activity, especially in their ministry. Phoebe Palmer is known as the founder of the Holiness Movement. Phoebe had a home ministry, which she kept for about sixty years. Men and women from different intellectual backgrounds and social castes came to her house on a weekly basis to get instructed and seek spiritual guidance.¹² Frances Willard, the author of *Woman in the Pulpit*, was also an influential woman who preached and encouraged women to practice ministry consistently.¹³

In her book, author Diane Savage emphasizes that not only have Black women represented the majority of members in the church, but they also have contributed more significantly than men have. Although they sacrificed their time and everything to help the Church to function, scholars have ignored their work.¹⁴ Women in ancient Africa were not silent in life. They were very active in many aspects of life. When African women entered in America in the eighteenth and nineteenth centuries, they did not take too long to transition to the new life because they were hard workers. They understood life differently than white women did, who were often considered as fragile and helpless

¹² McKenzie, *Not Without a Struggle*, 28.

¹³ McKenzie, *Not Without a Struggle*, 29.

¹⁴ Diane B. Savage, *Your Spirits Walk Beside Us: The Political of Black Religion* (Cambridge, MA: The Belknap Press of Harvard University Press, 2008), 23.

in nineteenth-century society. In contrast, Black women saw themselves as partners to men, as they were strong-minded and spiritual driven.¹⁵

Despite the issues Black women faced, they did not give up fighting for what they believed was right—answering God’s call. Author Cynthia Hale suggests that the only way for women to remain faithful in their ministry is to stay on their knees and seek for spiritual guidance when they face attacks coming from many directions in life. There should not be any divisions among Christian women. They should care for each other by sharing love—even if it means accepting the fact that, for now, they are not welcome to do so as a formal ministry.¹⁶

McKenzie’s understanding of ministry helps to shape the view of addressing issues that stop women in Jerusalem SDA Church from fulfilling Christ’s mission efficiently. Women in Jerusalem are welcomed to perform ministry roles such as children’s ministry workers, church secretary, Sabbath school teacher, deaconess, usher, and Good Samaritan ministry volunteers, etc. However, when it comes to doing evangelism, there is a blockage. Meanwhile, the core of the Great Commission is to announce Christ’s Good News to unbelievers. Yet it is vitally important that Jerusalem Church opens her doors for women to share their knowledge, talents, and gifts. The women that McKenzie brought up in her book inspired this project to enable women to participate in evangelism as well as men. Although there are fewer barriers in the twenty-first century church to women, the challenge is still high to overcome in Jerusalem Church. Cynthia Hale recognizes that transformation does not come from a vacuum. It

¹⁵ McKenzie, *Not Without a Struggle*, 30.

¹⁶ Cynthia L. Hale, *I’m a Piece of Work! Sister Shaped by God* (Valley Forge, PA: Judson Press, 2010), 58.

takes time and preparation to overcome physical and spiritual barriers that stop women from answering God's call. To apply such a model at Jerusalem Church, leaders must understand that God's plan is for both men and women to be at work, in harmony and discipline.

An article reports that Carroll and Washington affirmation that,

Whereas Black women in the U.S. make up a large majority of Black church membership (up to 70%), they are only a tiny minority among its recognized spiritual leaders. The Black church lags far behind mainline protestant denominations in both formally ordaining as well as recognizing the spiritual authority of women in their ranks. 11% of those self-identifying as clergy in the 1990 census were women; however, in the Black church, only about 3% of clergy was women. Yet, women have played important roles in providing leadership for the Black church throughout its history, as evidenced by the lives and stories of phenomenal Black women, many who provided leadership without becoming formally ordained and/or recognized.¹⁷

The assumption that women at Jerusalem church are not trusted enough to fulfill the evangelistic mission is firm. This assumption is the result of many years of observation of the church liturgy and functioning as part of the body of Christ. This is not to imply that there is no desire among church leaders for women to work as evangelists. It only suggests that no formal effort has been made to transition women from laity to evangelists. This model must apply in Jerusalem church not only because women outnumber men, but also because many women are more deeply spiritual than the men. This conclusion is in line with the content of these books, and many resources help to frame the project in ways to achieve the goal of transitioning women from membership to evangelists. However, the only opposition discovered in this project is to overcome any bias regarding women in the role of evangelist. Indeed, this transformation in the church

¹⁷ Faith Wambura Ngunjiri, Sharon Gramby-Sobukwe, and Kimberly Williams-Gegner, "Tempered Radicals: Black Women's Leadership in the Church and Community," *The Journal of Pan African Studies*, vol.5, no.2, (April 2012): 85, accessed February 27, 2017, https://www.academia.edu/1558361/Tempered_Radicals_Black_Women_s_Leadership_in_the_Church_and_Community.

will only take place once women accept God's call to evangelism and men accept their help.

Many women in the past have done such a transition in different ways. But the common denominator that they all had is that all these women faced serious opposition. They struggled to pursue their call. This fact helps to prepare for debate and welcome criticism, as well. Although most of the women found in the resources cited in this paper are preachers, ordained ministers and evangelists, the project's focus is only to prepare women to become evangelists. One of the new theories useful in helping to implement such a model is to consider building small group cells among participants of this project. Furthermore, to find resources that could model successful transitions of women into work fields, the project will go beyond ecclesiastical texts alone and consult sources from other disciplines such as governmental and private institutions.

Theoretical Foundations from Other Disciplines

Education

In this modern era, every aspect of life has been revolutionized and replaced by technology, and people are more educated than they were forty years ago, yet women still struggle in society. They have had to fight hard to achieve goals in life. The SISTERS is a project with the mission to mentor Black women to have success in their career. This group mainly targets the university's administration to influence them to be more comprehensive and diverse in including Black women. The objective of this project is to support Black women in universities to seek more knowledge and skills to have

successful careers. Moreover, this program helps Black women to remain focused and united in spite of the daily challenges that they face.¹⁸ In other words, the central vision of this SISTERS project is to push Black women to the edge to understand that the sky is the limit. Therefore, every single human-made ceiling created in society should be broken down by the strength and determination of women, so that they may achieve their goals successfully.¹⁹

Although this is the 21st-century, segregation among communities has never stopped spreading. This virus even contaminates the school system. In her article, scholar Sonya Horsford reports that during the segregated period, good Black schools were required to increase their standardized testing results. Their performance had a good correlation in the Black community based on three models: sharing, caring, and establishing interconnection within and among Black students.²⁰ Women then and now still fight to be treated equally in life as men. They never stopped trying to prove to society that their lives matter.

Many women work as faculty members in the U.S. school system, yet they are not treated equally as men. They need to continue fighting for their recognition in the educational system because, in general, women outnumber men in school, whether as faculty members or students. The 2010 census report shows that 57.4 percent of women

¹⁸ Cheryl Evans Green and Valarie Greene King, "Sisters Mentoring Sisters: Africentric Leadership Development for Black Women in the Academy," *The Journal of Negro Education* 70, no. 3, (2001): 157.

¹⁹ Green and King, "Sisters Mentoring Sisters," 157.

²⁰ Sonya Douglass Horsford, "From Negro Student to Black Superintendent: Counternarratives on Segregation and Desegregation," *The Journal of Negro Education* 78, no. 2 (2009): 173, accessed December 12, 2016, <http://www.jstor.org/stable/25608733>.

have earned some academic degree.²¹ The 2010's percentage of women graduating in college was higher than it was in 1990 and 2000.²² According to the Washington Post there is a large amount of women attending college these days.²³

Women are more into education perhaps because they want to be equally accepted and treated in society. Women are intelligent beings, created with faculties to help men. Therefore, they cannot stop themselves from increasing their knowledge and accepting that they make a huge difference in life. They are patient, persistent, organized, and detail-oriented. With these gifts, women can move mountains—something that they will do whenever they get the opportunity to lead in any capacity, especially in the educational system.

The work of the SISTERS generated even more interest to pursue the idea that women in Jerusalem SDA Church need a transition from laypersons to evangelists. Despite the barriers to female success in the educational system, SISTERS provides a model of successful transition for women from student to leader in the academic world. The hypothesis is that if communities stop segregating, or discriminating against women, tremendous change will take place by creating new open-minded generations. The evidence can be seen in the fact that since social barriers towards women have come down, more women frequent school and earn degrees than men in recent years.

²¹ Ruth Neild, "Degrees Conferred by Sex and Race: What is the Percentage of Degrees Conferred by Sex and Race?" National Center for Education Statistics: Institute of Education Sciences, accessed December 3, 2016, <http://nces.ed.gov/fastfacts/display.asp?id=72>.

²² Susan Aud, William Hussar, Frank Johnson, Grace Kena, Erin Roth, Eileen Manning, Xiaolei Wang, and Jijun Zhang, "The Condition of Education 2012." U.S. Department of Education, National Center for Education Statistics, Washington, DC. (2012): 86, accessed December 3, 2016, <http://nces.ed.gov/pubsearch>.

²³ Krissah Thompson, "Survey Paints Portrait of Black Women in America," *The Washington Post*, January 22, 2012, 1, accessed February 27, 2017, https://www.washingtonpost.com/politics/survey-paints-portrait-of-black-women-in-america/2011/12/22/gIQAvxFcJQ_story.html?utm_term=.984ca780c95a.

Observing models such as the SISTERS group will enable Jerusalem Church to prepare and mentor women for work as evangelists instead of remaining passive church members.

Business/Leadership

Those with power, which identified by a group that called themselves the supremacy race, control society. It is very challenging for women to be successful in business because gender bias and class prejudice established in society. Author's Bell and Nkomo observe that a woman's race defines the category to which she belongs. This biased assumption constitutes a blockage for low-income women who endeavor to reach higher levels in society. It also stops women with high levels of education from even reaching certain managerial positions. Even though these women are getting great positions in their workplace, the stamp that society puts on them limits their upward progress.²⁴ The authors state that even "women whose lives defy stereotypes are often invisible."²⁵

Moreover, Dr. Faith Wambura Ngunjiri, Dr. Sharon Gramby-Sobukwe and Kimberly Williams-Gegner reports Weiss' statement,

Women have been under-represented in positions of leadership in most arenas, including corporate, education, government and the non-profit sector around the globe. This under-representation has been described as the glass ceiling; a term coined by the Wall Street Journal to denote the apparent barriers that prevent women from advancing to the top of corporate hierarchies.²⁶

²⁴ E. Bell, L. J. Edmondson, and Stella M. Nkomo, *Our Separate Ways: Black and White Women and the Struggle for Professional Identity* (Boston, MA: Harvard Business School Press, 2001), 15-17.

²⁵ Bell, Edmondson, and Nkomo, *Our Separate Ways*, 27.

²⁶ Ngunjiri, Gramby-Sobukwe, and Williams-Gegner, *Tempered Radicals*, 85.

Furthermore, the unemployment rate is higher among Black women because of their race and gender bias. Very limited opportunities are available to Black women to enable them to expand their skills. In some places, they receive even less training than men do. As a result, the future is uncertain and insecure.²⁷ The authors argue, “Particular stressors in the lives of African American women reflect their distinct history, sociocultural experience, and position in society. These stressors differ in magnitude and content from those of white women, white men, and African American men.”²⁸

Some scientists have established a method to help determine stress levels among Black women. This process considers four categories: race, gender, socioeconomic status, and generic pressure. Three of these considerations explain clearly the significant level of stress among Black women. These studies have proven that Black women live shorter life spans than some other ethnic groups.²⁹ While women are born strong, being Black and female is a big challenge even in a predominantly Black society. Black women are victims of all kind of racial discrimination. Therefore, their transition into workplaces in the business world creates excessive stress because of the few opportunities offered to Black women. The authors affirm, “Discrimination in the workplace against Black, female workers comes in the form of stereotypes, excessive demands, an absence of mentoring, exclusions from work [office] cliques, being ignored and/or harassed, and assumptions that they are incompetent.”³⁰

²⁷ Camille J. Hall, Joyce E. Everett, and Johnnie Hamilton-Mason, “Black Women Talk About Workplace Stress and How They Cope,” *Journal of Black Studies* 43, no. 2 (2012): 208, accessed Decemver 3, 2016, <http://www.jstor.org/stable/23215207>.

²⁸ Hall, Everett, and Hamilton-Mason, “Black Women Talk About Workplace Stress,” 209.

²⁹ Hall, Everett, and Hamilton-Mason, “Black Women Talk About Workplace Stress,” 209.

³⁰ Hall, Everett, and Hamilton-Mason, “Black Women Talk About Workplace Stress,” 209.

Terjesen argues in her paper that women have progressed considerably in the business world and have earned more professional degrees. Despite that, their positions as managers in corporate spheres have decreased and substituted to entrepreneurial companies.³¹ She declares, “The phenomenon is evidence of the shift from an understanding of career as a sequence of hierarchical promotions in a single organization to a structure which is more discontinuous and flexible. This new model is described as the boundaryless, new, protean, post-corporate, and intelligent.”³²

Hasting reports that some companies have decided to apply models to increase the number of women sitting on boards of directors.³³ According to the Washington Post, educated black women make almost the same thing as educated white women. In addition to that, the census figures discovers a major progress that estimated more than 900,000 among black women that owned businesses.³⁴

Hasting believes that women can implement many tactics to reach corporate boards and teams of trustees. He interviewed two successful women in business that summarizes how women can get on boards of directors: “the qualifications for sitting on a board will come from your career history... and what skills the particular board is looking for. The experience does not have to be in the same industry.”³⁵ Ms. Hope affirms that CEOs are in search of women with expertise in the field either in government

³¹ Siri Terjesen, *Senior Women Managers' Transition to Entrepreneurship: Leveraging Embedded Career Capital* (Bedford, UK: Emerald Publishing, 2005), 3, accessed December 1, 2016, http://eprints.qut.edu.au/4358/1/4358_1.pdf.

³² Terjesen, *Senior Women Managers' Transition to Entrepreneurship*.

³³ Paul Hasting, “Breaking the Glass Ceiling: Women in the Boardroom.” Paul Hasting LLP. 3rd edition. 2013, accessed December 1, 2016, https://www.paulhastings.com/genderparity/pdf/Gender_Parity_Report.pdf.

³⁴ Thompson, *Survey Paints Portrait of Black Women in America*, 1.

³⁵ Hasting, “Breaking the Glass Ceiling.

or private company.³⁶ This project must consider Dr. Shaw and Ms. Hope's hints to apply the model to Jerusalem SDA Church successfully. In addition to that, anticipated barriers should be considered before the official launch of the DMin project at the Jerusalem Church.

Leadership is the action to lead a group of people to a designated and well-calculated point. Parker, as an African American female executive, understands leadership from a standing point of experienced racial discrimination, gender bias, and the oppression of white supremacists that she encountered in life.³⁷ The writer postulates,

At the intersection of racist and sexist ideologies created during the era of slavery and perpetuated throughout U.S. history, Black women have been denigrated as "Mammies," matriarchs, super-women, castrators, and "Sapphires" (Christian, 1980; Morton, 1991; Walker, 1983), or most recently in the news media as "welfare queens" and overachieving black ladies (Lubiano, 1992). African American women must negotiate and reconcile the contradictions separating their own internally defined images of self as African American women with identities that are (re)produced through patriarchal systems of domination and subordination (Collins, 1990).³⁸

Detailed research conducted by Parker on a particular group of Black female executives reveals five key ideas associated with leadership communication: 1) Shared communication; 2) empowerment through the task to create results; 3) Transparent communication; 4) Involvement in term of decision making through collective

³⁶ Hasting, "Breaking the Glass Ceiling.

³⁷ Patricia S. Parker, "African American Women Executives Leadership Communication within Dominant Culture Organizations: (Re)Conceptualizing Notions of Collaboration and Instrumentality," University of North Carolina, *Management Communication Quarterly*, vol. 15, no. 1. Sage Publications. (2001): 44-46, accessed November 30, 2016.

³⁸ Parker, "African American Women Executives," 48.

discussion, self-government, and collecting data; and 5) leadership through boundary bridging.³⁹ Moreover, Parker declares,

The descriptions informing the interactive leadership theme reveal an emphasis on personal involvement that reinterprets the notion of control as interactive and personal rather than as distant and competitive. The executives' interactive style of control does not stifle employee autonomy. Indeed, staff members talked about feeling quite autonomous and even empowered as a result of their executive's interactive leadership approach. This process of empowerment points to the second theme related to the African American women executives' leadership approach.⁴⁰

Author Nancy Adler believes that a new model of leadership is a must if society desires to facilitate a positive transition. Very few of people understand that the world is shifting from a patriarchal type of leadership to an inclusive one, where women contribute significant roles along with men.⁴¹ It is proven that women are good leaders. Women possess the ability to manage multiple tasks at once without losing track and can transform a place into something better. This is the reason that a model to transition women at Jerusalem SDA Church from laypersons to evangelists is urgent if the twenty-first century church wants to respond to Christ's call.

The leadership discipling presents one of the biggest opportunities opened up as women work alongside men. When women are welcomed and trusted to work in any capacity, great transformation will take place, for women are determined and disciplined. In this instance, Parker's five themes present good sources of inspiration that will structure the project. These resources undoubtedly will act as a guideline to bring the project to its designated point, which is a transformational ministry among loyal,

³⁹ Parker, "African American Women Executives," 48.

⁴⁰ Parker, "African American Women Executives," 61.

⁴¹ Nancy J. Adler, "Global Leadership: Women Leaders." *MIR: Management International Review* 37 (1997): 172, accessed December 5, 2016, <http://www.jstor.org/stable/40228426>.

compassionate, and talented women at Jerusalem SDA Church. However, the objective of the project is not to oversee men's work at Jerusalem church or to usurp men's ministries established by God in the Bible. It is instead to resurface and support God's idea that both males and females are called to ministry to the world. Therefore, a ministry for female evangelists in Jerusalem Church should be welcomed and encouraged by leaders of the church if the goal is to evangelize the district.

Social Sciences

Some scholars think that race and gender barriers blocked African American policewomen from getting promotions. Black women are under constant pressure on and off the job. They often treated in the department as hopeless.⁴² The journal continues to note,

When interacting with members of the Black community, our respondents acknowledged that citizens responded to their authority in unpredictable ways. In some cases, Black officers do not behave as aggressively as white policemen because of awareness that law enforcers are perceived as oppressors by minority citizens... Instead, they attempt to understand the people they encounter in predominately Black areas.⁴³

The authors report that some Black female police officers believe that being minorities help them to commiserate with the minority citizen. The racial background of Black policewomen helps them to accommodate the needs of civilians. Meanwhile, white

⁴² Mary Dodge and Mark Pogrebin, "African-American Policewomen: An Exploration of Professional Relationships," *Policing: An International Journal of Police Strategies & Management*, MCB University Press, vol. 24 (2001): 550.

⁴³ Dodge and Pogrebin, "African-American Policewomen," 550.

police officers, in spite of being prepared academically, grappled to empathize with this group's goals and needs due to different social settings.⁴⁴

Women represent the most depressed group in society. Many thousands constantly battle against depression. The racial discrimination and gender bias that they face at work create much more anxiety in life. They feel insecure in their workplace due to being segregated so much in life. This is one of the reasons that women are always looking for acceptance in society. A journal article reports,

People are discriminated against at work by multiple characteristics; of these, sex and race have received the most attention by policymakers and researchers alike. The workforce is highly segregated along sex and race lines, with women and ethnic minorities occupying lower paying, less prestigious, and less powerful jobs than white men.⁴⁵

According to the Washington Post, as a result of civil right movement, Black women shifted from physical labor and housewives occupations to more educated professions.⁴⁶ The same source mentions Patricia Roberts Harris, the first woman assigned at the head of the Department of Housing and Urban Development, who faced a terrible experience because of racial discrimination and gender bias.⁴⁷

The life of Aletha Gilbert offers substantial evidence to show that women should be treated equally with men, for they can manage and contribute to all aspects of society. Gilbert comes from a minority class. She was first promoted as chief patron, and then entered the LAPD police force. She created an independent unit from the police

⁴⁴ Dodge and Pogrebin, "African-American Policewomen," 550.

⁴⁵ Jennifer I. Berdahl, and Celia Moore, "Workplace Harassment: Double Jeopardy for Minority Women," American Psychological Association, University of Toronto, *Journal of Applied Psychology*, vol. 91, no. 2 (2006): 426.

⁴⁶ Thompson, *Survey Paints Portrait of Black Women in America*, 1.

⁴⁷ Thompson, *Survey Paints Portrait of Black Women in America*, 1.

department called the City Mothers' Bureau as a counseling agency. She was an influential woman with a great sense of leadership in spite of the absence of male role models in her life. Gilbert's primary goal was to save powerless minority women and inspire them to have successful lives.⁴⁸ Gilbert had a great career as a policewoman. She successfully helped poor women in the community to have stable lives due to her determination and devotion to bring change. She also transplanted the objectives of social work service into the police department. She created a model that connected the City Mothers' Bureau with the police department. As a result of that, fewer arrests were made in the community.⁴⁹

Aletha's work is an additional source of inspiration that supports the model to transition women in Jerusalem SDA Church from passive members to evangelists. In addition to that, Gilbert's methods of transitioning her community are useful in considering how best to equip and empower women as evangelists. Moreover, Gilbert's methodology will help with the assumptions that this model will bring qualitative change in the Jerusalem SDA Church. With that being said, the resources found in this capacity support the continuity of this project. The assumption that women at Jerusalem Church can be effective as evangelists leans on the faithfulness and willingness of church leaders to facilitate this project for the sole benefit of both the church and the district.

⁴⁸ Janis Appier, *Policing Women: The Sexual Politics of Law Enforcement and the LAPD* (Philadelphia, PA: Temple University Press, 1998), 74-80.

⁴⁹ Appier, *Policing Women: The Sexual Politics*, 104.

The HealthCare System

In the healthcare system, hospital and clinical nurses are mainly composed of women. According to the Census Bureau, only 9 percent of nurses are men and they earned an income of \$60,700 in 2011. Meanwhile, 91 percent of nurses are women and they earned an income of \$51,100.⁵⁰ This data show the unfairness that exists in society. Since women represent the vast majority of healthcare workers who work as a nurse, this segment will focus on women functioning as a nurse in the hospital settings. According to Meleis, a transition is “a passage from one life phase, condition, or status to another...transition refers to both the process and the outcome of complex person-environment interactions. It may involve more than one person and is embedded in the context and the situation.”⁵¹ A hospital’s setting, especially at the nurses’ workstation, is an ideal environment for observing the process involved in transition. Transition is the movement from one equally balanced phase to another where a change generates the whole process.⁵² Meleis believes,

Transitions are triggered by critical events and changes in individuals or environments. The transition experience begins as soon as an event or change is anticipated. Though human beings always face many changes throughout the lifespan that trigger internal processes, nurses come face to face with people going through a transition.⁵³

⁵⁰ Chistin L. Landivar, “Men in Nursing Occupations: American Community Survey Highlight Report,” Industry and Occupation Statistics Branch Social, Economic, and Housing Statistics Division U.S. Census Bureau. Issue Feb. 2013, accessed December 5, 2016, https://www.census.gov/people/io/files/Men_in_Nursing_Occupations.pdf.

⁵¹ Ibrahim A. Meleis, *Transitions Theory: Middle-Range and Situation-Specific Theories in Nursing Research and Practice* (New York, NY: Springer Publishing Company, LCC, 2010), 76.

⁵² Meleis, *Transitions Theory: Middle-Range and Situation-Specific*, 11.

⁵³ Meleis, *Transitions Theory: Middle-Range and Situation-Specific*, 11.

In addition to that, the author affirms, “Transitions are characterized by different dynamic stages, milestones, and turning points and can be defined through processes and/or terminal outcomes.”⁵⁴

The primary goal of hospitals is to care for patients’ lives. Nurses, therefore, face multiple situations as they shift from one position to another. The roles that nurse play may vary from one level to another depending of the patients’ customs. Furthermore, the author believes that community settings also influence the performance mandatory throughout the shifting of position.⁵⁵ Meleis declares, “The dynamic changes that have happened, and are happening, in the structure of the family and the community in Western society intensify the effects of even the most natural and simple role transitions.”⁵⁶

Meleis develops seven elements in her book that give some reasons that transition is mainly part of the nursing discipline.

1. In the hospital care system, a nurse is the one that spends qualitative time with individuals. The objective of this amount time spending with them is to assist and monitor changes that occurred in the people’s life to process the information for further transitions such as admittance to the hospital, discharge, therapy, and healing transition, etc.
2. There are 310 references about transition pinpoint in the nursing literature of 1986 to 1992, which explains how much attention that transition has in the work of nurses.
3. The modern era of technology revolutionized hospital work in term of tracing and monitoring patients’ historical health in the hospital system. All these technologies deal with lots of transitions in which nurses have keep on track.

⁵⁴ Meleis, *Transitions Theory: Middle-Range and Situation-Specific*, 11.

⁵⁵ Meleis, *Transitions Theory: Middle-Range and Situation-Specific*, 11.

⁵⁶ Meleis, *Transitions Theory: Middle-Range and Situation-Specific*, 11.

4. Environments played a significant role in the life people. The flow of individuals coming in and out from different places in the world has brought lots of concerns in the area of health. The challenges are immense to keep tracking people to ensure communities' good health. Nurses once again play a significant role in their work in term of controlling the transition of individuals and environments.
5. Nurses are called to help people to manage the health care challenge due to population increased and exposed to illness. Again transition is important for nurses because it helps them to keep eyes opened on individuals or patients.
6. The rate of individuals rescuing from chronic illness, organ transplants, and premature babies recovering due to scientific development involve nurses to be actively part of the transitional process.
7. Both natural disasters, wars, and nuclear plant explosions are required nurses to continually transition.⁵⁷

The insights found in the book of Dr. Afaf Ibrahim Meleis will technically facilitate this project in ways by maintaining the focus on the participants that are subject to be transitioned from laypersons to evangelists. This particular discipline helps to realize how essential it is for nurses in a workplace to be open to transition. Likewise implementing an on going transition at Jerusalem SDA Church allows for people's differences of lifestyle, background, and environment to become more operational evangelist. Although the methodology used in this particular discipline is very challenging, further study is needed in seeking appropriate approaches to implementing the nursing model in the project proposal.

Conclusion

There is a clear line between transition and change. Meleis states that transition is the smooth transformation over time of an element into something else. Meanwhile, change is the sudden substitution of one element to another. The word transition is not a

⁵⁷ Meleis, *Transitions Theory: Middle-Range and Situation-Specific*, 1.

substitute for change. It instead denotes the psychological developments that take place when something is adjusting to the modification or interference.⁵⁸

Transitioning women from members to evangelists is an imperative for Jerusalem SDA Church to consider in this transformative world. Such transition will face challenges such as levels of education and group favoritism. Jerusalem Church needs to be prepared to overcome whatsoever barriers that present themselves in the process of implementing such a transition. As was said earlier, this transformation is a must for the church to embrace in answer to God's mission, which is to preach the Gospel in the world. Such a purpose cannot be fulfilled by either group gender alone but by both men and women in the church.

Preparing women to be active in evangelistic ministry can raise some serious concerns in family settings. Jerusalem Church's context is purely constituted of Black minority Caribbean's. This Black community sees women as the primary caretakers of the home, a duty, which requires a great deal of time and attention. By anticipating such a problem, incorporated in this model will be special training on how to balance family and ministry. In other words, female participants in this project will receive appropriate training that will prepare them to become professional evangelists.

Another likely problem identified with this project is the politics that sometimes take place in church administration. The leaders of Jerusalem SDA Church are mostly men, and they are very conservative. They believe that women should not attain certain positions in the Church. The ministries that the people at Jerusalem Church think that women should have are those of church secretary, treasurer, deaconess, usher, child ministry worker, and Sabbath schoolteacher. Although other ethnic groups in the

⁵⁸Meleis, *Transitions Theory: Middle-Range and Situation-Specific*, 69, 75.

Seventh-day Adventist denomination have welcomed women as evangelists, Black Caribbean culture has found it difficult to accept women in such a capacity. But the world is consistently transitioning from one point to another, from time to time. Things are moving very fast in the world. Meanwhile, Jerusalem Church is still attached to an old model of church known as the patriarchal system. Yet Christ's purpose for the church that He built on His blood is for men and women to get involved in the process of reaching out to the lost for God's kingdom before the end of time occurs.

The assumptions that this model will help the Jerusalem Church to fulfill Christ's commission are based on the evidence that women are qualified both intellectually and spiritually to work in God's field as evangelists. Therefore, the disciplines scrutinized in this paper serve as support to launch the model for transitioning women from laypersons to evangelists. The methodology that will be used to apply such a model will mainly be structured according to the analysis made by both other ministries' practice using women in the church as leaders and other disciplines' view of women transitioning into workplaces. In sum, this project must take place at Jerusalem SDA Church. It will help the church to be effective in the accomplishment of God's mission on earth.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

The purpose of this project was to create a spiritual awakening at the Jerusalem Church in regards to the mission of the church on earth, which is to spread the gospel in the communities. To realize such a project, this Doctor of Ministry candidate has identified one of the key elements to successfully reach this goal is to empower the women at the church to work together with the men as evangelists. The main goal is to bring wakefulness to the church leaders that the women in the church outnumbered the men both physically and spiritually, in term of attendance of church service. Therefore, talented women need to develop evangelistic skills to make the church more effective and powerful in the community.

For years, the church of God has been guilty of the decline in the number of women being excluded from ministry, such as evangelism. The basis of this exclusion comes from a misinterpretation of Paul's statement about how the women at Corinth needed to remain silence while in church service. This was due to a spirit of insubordination, which Paul had to stop to avoid a cacophony in the church of God. Since the Jerusalem Church became a fully functional church, this epidemic has empoisoned the founders to the point that this bias and legalistic tradition has been passed from generation to generation. Today is the time to bridge this gap by welcoming and empowering women in ministry, such as evangelism.

To accomplish such a project, the Jerusalem Church needs to let the Holy Spirit fulfill one of His tasks, which is to correct Christ's followers when in error. In other words, a full awareness must take place in the Church, not only to reconsider the biblical misinterpretation of Paul's instruction for women to remain silent in the church but, also, to develop a thirst to fulfill effectively Christ's mission on earth. By empowering women, the Jerusalem Church will become more powerful in the community. Indeed, after implementing this project, the vision is that the church will become a more spiritual and missionary church than before.

Hypothesis

The hypothesis is that if the leaders in the Church can establish a deliberate and effective plan that can enable the discipling of women in the Jerusalem Church from members to evangelists, then both the church community and the district would benefit from that transition. In other words, to reach such an apex, training must be provided to enable women to give effective Bible studies, conduct door-to-door visitations, establish healthy relationships with non-believers in small groups, and deliver prophetic and evangelistic sermons to win souls for Christ, must take place in the Jerusalem Church to help both men and women to be more successful in fulfilling Christ's mission.

Peer Professional And Context Associates

This project will not be possible without the efforts of certain people, like the peer associate, the professional associates and the context associates as well as other colleagues and friends, whose advises will be needed to make this project stronger. A

team of four professional associates intellectually challenged the project to succeed.

While some of the professional associates have provided some resourceful information to help build the curriculum of this project, others have meticulously analyzed data, found, and processed them to help this project grow exponentially.

Another group of people who greatly support this project is the so-called context associates. They are composed of twelve untiring men and women. Their principle roles included conducting interviews, passing out the survey, collecting quizzes, collecting data, supervising the candidates, and meeting and sharing ideas with the DMin candidate.

The peer associate contribution to this project was to challenge the ideas that the Jerusalem Church was in need to empower and prepare women to become evangelist. In other words, his critic was to intentionally push the DMin candidate to the edge of proving the necessity, or else the emergency for such a project. His part was also to give ideas from his perspective and context to bring more awareness to the openings that need to be filled in the Jerusalem Church.

Along with the peer associate, the professional associates, and the context associates, the DMin candidate will receive multiple ideas and critiques from colleagues and friends. The Inputs received from this fourth group have helped the project to cover some areas difficult to identify. For instance, women are more emotional and sensitive than men. They are a more social-oriented being than men. The challenge is to intellectually and professionally train selected women of this program to control and manage their emotions.

Group Meetings

We had a total of eight meetings that took place during the time period of this project, two (4) formal meetings take place in the church, and five (4) conference call meetings taking place on Thursdays. The purpose of these meetings was to prepare the questionnaires, the survey and the interviews, updating the attendance, briefing the group from receiving outcomes after each seminar/training taught, and sharing and welcoming new ideas for improvement. The timeline of these meetings was the following:

A. Formal meetings at the church:

1. The first meeting took place in the Jerusalem Church on April 8, 2017 with a group of thirteen people, the twelve context associates and me. This meeting took place in the afternoon and lasted for about three hours. The main agenda of this meeting was to present to the context associates complete details about the project and a brief account of the United Theological Seminary. The name of the focus group "*Effective Leadership and Prophetic Preaching in the 21st Century*" was also provided to the context associates along with the names of the mentors of the group, Dr. Keith Lawrence and Dr. Connie Carter. Context associates were also aware of professional associates and peer associates who are working with me as consultants in this project. The other agenda that was discussed is to prepare a pre-and-post questionnaire and interview. To process to the selection of the candidates, an entrance is a must.
2. The second formal meeting took place in the church on May 6, 2017 before the transition to the second part of the program. The main purpose of this meeting was to create subgroups composing of two candidates to shadow the selected Bible workers of the evangelistic campaign that took place from May to June 2017. This meeting started in the afternoon after church service and it lasted for one hour.
3. The third formal meeting took place in the church on June 24, 2017 and it lasted for two hours. The agenda discussed was a briefing about the revival and the outcomes of the candidates' participation as Bible worker in training. A prospective on the upcoming revival that the DMin candidate was about to begin with a sermon and the expected contribution from the candidates.
4. The fourth formal meeting took place again in the church on July 29, 2017 and it lasted for two hours. The main purpose of this meeting was to

discuss the results of this project and areas that needed to improve in the future.

B. Conference meeting via telephone on four consecutives Thursdays.

The meetings usually took place at 8:30 p.m. and last for forty-five (45) minutes from April 20 to June 29, 2017. The agenda discussed in these meetings is the following:

- a. Opening prayer and welcome words by the DMin candidate
- b. Briefing on the previous seminar by one of the designated secretaries of the context associates group
- c. Sharing ideas on the upcoming seminary/field practicum
- d. Analysis of the previous quiz/event
- e. Final words by the DMin candidate
- f. Closing prayer by a member of the context associates group

Methodology

The qualitative research method was selected for this project. There are six steps in this pro-active research analysis.

1. Try a new practice, which focus is to have a different effect on others or to bring about better outcomes.
2. To incorporate hopes that one attempts to fulfill and concerns about some predictions that might occur based on creating cautionary expectations about the new action.
3. To collect data on a regular basis for reaction and changes.
4. To check the meaning of the data, which consists of viewing new evaluations and avenues.
5. To reflect on alternative methods to perform or evaluate the data

6. To try a new practice. In other words, to try another input of data to be tried and tested for impact and results.

The tools used to measure the candidates understanding about this project are the following: 1) survey; 2) two questionnaires given to candidates, a pre-and-post questionnaire; 3) two interviews given to participants, and a pre-and-post interview.

Completed Survey

Jerusalem Seventh-day Adventist Church is composed between three to four hundred members. The congregation played a major part in this project though there were only ninety-nine church members that were present to fill the survey. The context associates passed and collected the survey before worship service started. This survey is one of the tools that measured the outcomes of this project. In other words, its purpose was to test the congregants understanding of the challenge that faced the Jerusalem Church as they prepared women to become evangelists. The following questions were included:

- a. Do you think that being an evangelist will help the church to fulfill its mission?
- b. Do you think that female church members should be transitioned from being church members to evangelists?
- c. Do you think that both men and women are called to fulfill Christ's mission on earth?

The overwhelming majority of responders (95 out of 98) indicated that being an evangelist would help the church fulfill its mission. Only 3% reported that female church members should not transition to being evangelists. Meanwhile, 94% of the church population agreed that men and women are equally called to fulfill God's mission

together on earth. The probability (likelihood) of Yes = 88%, and the probability (likelihood) of No = 12%.

According to the data found in this survey, the Jerusalem Church proved that it is ready to embrace the new project in which talented and devoted women will be transitioned to serve as evangelists. In fact, Ellen G. White inspired women to join men in fulfilling Christ's mission on earth. Speaking on the topic of a husband and wife working together as team, she stated, "There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God."¹

Questionnaires

The process, which focused on the transition of selected women from church members to evangelists, contained two questionnaires that designed to test the participants' knowledge about the seminars. The first questionnaire was one of the measurements used to test the candidates' understanding on the seminars given. Meanwhile, the other one was used to bring awareness of whether or not they feel that they were the subject of a transition. The following questions were asked of the participants:

A. Pre-questionnaire:

1. What do you think about evangelism?
2. Are you willing to commit to being an evangelist?

¹ Ellen G. White, "The Laborer Is Worthy of His Hire: Evangelism," *Review and Herald*, Hagerstown: MD, 2002: 472.

3. How do you think female church members could be transitioned from being laypersons to evangelists?
4. What are the preliminary steps that need to take place to develop an active process for transitioning laypersons to evangelists?
5. Where do you see yourself five years from now, after this process?

The largest portion of the participants believed that the purpose of evangelism is to communicate to unbelievers about the gospel. The majority of women selected are willing to commit themselves to becoming evangelists. While 95% believed that female church members could be transitioned from being laypersons to evangelists, 5% thought that it would not be possible for such a transition takes place in the church. The overwhelming participants of this project believed that training should be the primary steps to transition women as evangelists. In terms of seeing themselves ten years from now, 90% of the participants see themselves as evangelist/disciples in the church, and 10% still believed that they will remain church members. In sum, the probability (likelihood) of yes and believed to be disciples = 85.5%, and the probability (likelihood) of no and believed to remain church member = 14.5%.

B. Post-questionnaire:

1. Do you think that the seminars were appropriate to prepare you to become an evangelist?
2. On a scale of 1 to 10, do you think you have been transitioned from a church member to an evangelist?
3. On a scale of 1 to 10, are you ready to start to fulfill Christ's mission as an evangelist?
4. Do you think you should be involved now in the church as a member or an evangelist/disciple?
5. Are the seminars:
 - Bad...○ Not too bad...○ Good...○ Very good...○ Excellent

The data found in the post-questionnaire proved that the vast majority of the participants thought that the seminars were suitable to prepare the women at the Jerusalem Seventh-day Adventist Church to become evangelists. Only a minority that represents 5% thinks they need more training to reach such a level. The variable found in the second question showed that 35% of the trainees think on a scale of ten that they have been transformed from church member to evangelist; 20% consider on a scale of nine; 10% claim on a scale of eight; 10% believe on a scale of seven; 10% reason that the transition is half way done; another 10% believe on a scale of three they need more training; and finally, 5% consider that on a scale of two that they are not evangelists.

As far as question three, the majority of the group that represents 40% believe they are ready to work as evangelists on a scale of ten; 15% think on a level of nine they are ready; 20% consider being ready on a scale of eight; 10% believe on a scale of seven that they are now transitioned from church member to evangelist; another 10% think on a scale of five they are evangelist; and finally, a minority that represents 5% think on a scale of three they are there yet.

Question four, an overwhelming number of the participants think they should be involved as evangelists. Meanwhile, 20% think they should engage in the church as members. Finally, in question five, 45% believe that the seminars were outstanding; 30% think the seminars were very good; 20% declare that they were suitable; only 5% of the candidates believe that the seminars were not satisfactory.

The probability of the candidates saying the seminars prepared them to be an evangelist (Q1) AND thinking they should be involved now as an evangelist/disciple is 76%. The probability of participants saying the seminar was very good or excellent (Q5)

AND thinking they should be involved now as an evangelist/disciple is 60%. Meanwhile, the probability of candidates saying the seminars prepared them to be an evangelist (Q1) AND also saying the seminars were very good or excellent (Q5) is 71.25%. Finally, the probability of participants selecting the best answer (10) in either question 2 OR question 3 is 61%.

Interviews

The pre-interview:

This segment represents one of the most significant tools used in this qualitative research. It was designed to measure the participants' cognition about the trainings/seminars. Therefore, two sets of interviews were used, a pre-and-post interview, to determine whether or not candidates reach such transition. Both interviews have the same questions that tested the candidates' awareness about evangelism and being an evangelist. The questions of the pre-and-post interviews are the following:

1. How long have you been a member of the church?
2. How do you define your relation with others?
3. How many friends do you have in the church?
4. Do you think it is difficult to invite someone to church?
5. Which part of the service activity do you enjoy most: Sabbath School Praising Time, Teaching, Sermon, or Fellowship?
6. What is the difference between being a member or a disciple?
7. Which group do you belong to: church member or disciple?

8. What is the mission of the church?
9. What is evangelism?
10. What will the church gain if church members are active in evangelism?

The main purpose of the questionnaires was to determine the participants' interaction with others, their interests in church activities; the church mission; their understanding of evangelism and the distinction between being a member and a disciple. The data showed that 31% of the members that participated in this program have been in the church twenty years or more; 25% have been a church member for fifteen years or more; 19% have been members for five years or more; meanwhile, 25% of the candidates have been in the church for one year or more. The data also indicated that 69% of the applicants have a good relationship with others.

Meanwhile, 31% are not people-oriented. Moreover, 94% claimed they do not have any difficulty to invite someone to church. Only 6% admitted it is difficult for them to approach others and invite them to church. On the question about their understanding of which group they belong to, member or disciple, only 44% recognized that they are disciples. Otherwise, the 56% identified themselves as disciples. On the matter of understanding the church mission on earth, only 37% grasped the meaning of the mission; while, 63% declared that they do not have any idea. Finally, on the matter of understanding the meaning of evangelism, 56% responded positively, and 44% do not understand.

Sadly, there were more participants in this project who did not understand his/her status in the church than those that did (Questions 7 & 8). For example, participants from twenty years of age and older, there was only a 12% probability that they understand

his/her status in the church. Moreover, nine out of ten candidates thought that it was not hard to invite others to church (Question 5). Yet, there was only a 36% chance that these same people understood the church's mission (Question 9). The group was split roughly in half as to whether or not they fully grasped the concept of evangelism (Questions 10, 11 & 12). The probability of somebody understanding the church mission (Question 9) AND the concept of evangelism (Questions 10, 11 & 12) is 18%. Thankfully, the lion's share of responders could identify with the friendliness in the church (Questions 2, 3, & 4).

The post interview:

The data found in the post interview showed that, after taking the seminars and being participates actively in both field practicums, the candidates have made great progress in terms of developing knowledge to become evangelists. The overwhelming population of the candidates was able to fuse into the discipleship status. The data showed again that 69% of the candidates are people oriented, while 31% expressed their difficulty to be friendly with others. The majority of the participants in this program showed they do not have any difficulty to invite people to church, identified firmly which group they belong to, grasped clearly the vision of the mission church, and understood the meaning of evangelism.

Unlike the pre-interview, the probability of the candidates, from all numbers of years as membership, that understood their status in the church (Questions 7 & 8) is 100%. Likewise, 100% of the candidates thought that it is not difficult to invite others to church (Question 5). As a response to whether or not they understood the church's

mission (Question 9), 0% of the applicants have responded negatively. Moreover, contrary to the previous interview, the data showed that the group of candidates unanimously understood the concept of evangelism (Questions 10, 11, and 12) with a probability of 100%. Furthermore, the probability of a participant understanding the church mission (Question 9) AND the concept of evangelism (Questions 10, 11, and 12) is 100%. Again, the majority of responders could identify with the approachability in the church (Questions 2, 3, & 4).

Quizzes

One of the effective tools that was used to measure the level of understanding of the candidates is quiz. After each seminar, the participants were subject to a quiz. The quizzes were not difficult. The quizzes were very short, maximum four (4) questions, and they were very easy to remember. They represented a summary of the lessons learned from each seminar. They were designed to help the candidates to remain focus and serious in the process, and to test their ability to becoming evangelists. At the end of each seminar, the trainees were subject to a quiz to test the candidates' understanding on the topic that was taught. In sum, the questions were designed to challenge the applicants' intellect in two ways: 1) the meaning of evangelism; and 2) interest raised to become an effective evangelist.

The result found in the sum of the quizzes given to the candidates showed that 80% gained full knowledge about the seminars taught. Another 15% needed further seminars to completely acquire the transformation needed to become evangelists. Only 5% of the participants needed to repeat the process to totally grasped the lessons taught.

Project Calendar

- April 8, 2017 Developing questions for the interviews and planning the program meeting with the context associates to give them an outline regarding dates, requirements to select participants for this project, and expectations during the interviews. The context associates and the DMin candidate will explore the most efficient ways to record data gathered from the interviews, establish rules of confidentiality for this program, and work on dates for meetings and creating a questionnaire
- April 15, 2017 Recruiting, giving the first assessment (pre-interview) and also a test assessment to participants on helping to discover spiritual gifts
- April 22, 2017 Seminar I: Small Group Training and Door-to-Door Visitation
- April 29, 2017 Seminar II: Bible Worker Training and The Art of Leading People to Decision
- May 6, 2017 Seminar III: Public Evangelism
- May 13-19, 2017 Series on Effective Evangelism (Week of Prayer)
- May 20-June 17 Field Practicum I (Jerusalem Church Revival 2017)
- June 24, 2017 Second Assessment to test participants understanding of the program
- July 1-22, 2017 Field Practicum II (Sychar Church Revival 2017)
- July 29, 2017 Post assessment (exit interview) and meeting with the context associates to collect data.

Implementation

The field practicum took place in the facilities of the Jerusalem Church located in the district of Midwood in Brooklyn, New York. This project would not have been possible without the teamwork of the context associates, the trust of the senior pastor, and

the members of the church. It was once made clear to the collaborators that the central theme of this project is “Transitioning from members to evangelists: a model to disciple women in the Jerusalem Seventh-day Adventist Church.” The main idea of this project is to bring awareness to church members that the new era requires that women become active in evangelism, likewise men. Although Jerusalem Church counts about 300 members, this project focused on twenty talented and devoted women, who desired to become evangelists.

The Jerusalem Church was dedicated in the summer of 1983 with Jacques St. Juste, a colporteur, who came from Florida to visit his sister in Brooklyn. While he was there, he needed a place to worship God on Sabbath. God then guided him to a church that was just opposite to his sister’s house. St. Juste was not too comfortable with this church because it was an English-speaking one. However, the very first time he went there, the pastor challenged him to start a French Sabbath School class, which he finally agreed to do. He then started a Sabbath School class with only one participant—his wife. Yet a few months later, the seed he planted grew so much that the pastor offered the basement as a location for the new group to worship God on Sabbath. Years later, the church grew and even has its own location. The Jerusalem Church is predominantly a Black church with a population between 300 to 400 members that is combined of 66% of adults from thirty-five years old and up, and 33% of children and young people. The church statistics show that women outnumbered men with a percentage respectively of 69% and 31%. This fact is one of the main reasons that bring together this project to this point.

On March 11, 2017, the congregation was informed about this project. Lots of activities with the context associates took place on April 8. Activities included passing the survey, discussing the project, creating the questionnaire and preparing the process in which the recruitment will take place. This project comprised of five seminars on three consecutive Saturdays, and two field practicums that took place on two different facilities. Although half of the congregants had not arrived yet at church when the survey was given; however, the result has shown the great enthusiasm of the church members to begin such a significant project. Quizzes were also given to trainees to keep the interest in the program and challenge their mental ability to being process from members to evangelists. However, the official launch of this project took place on April 15, with interviewing applicants and giving them a test assessment on the discovery of spiritual gifts. The interview, which contained nine questions, was intended to test the applicants understanding on relationship with others either in the church or elsewhere, their status quo (member or disciple) in the church, the mission of the church in both the church community and the district, and their understanding of evangelism.

On April 22, 2017, the group began with two sets of seminars, “Small Group Training” and “Door-to-Door Visitation” with the goal of educating trainees about the importance and efficacy of small groups. They understood that true evangelism began with small group formation. They were educated about different types of small groups, Nurture Groups, Outreach Groups, Mission Groups, Sabbath School, and Mini Churches that can take place both in the church and the members’ house. Also, they were informed about the timeline of a small group as well as the structure. The applicants were excited to discover that the Sabbath School system is one of the small groups that should take

place in the church. They learned that the purpose of a small group is not getting to know the private business of others, but to get closer to individuals who could be invited to attend church.

The Second seminar took place after a thirty-minute break. The main focus was to teach trainees about proper ways to do visitation. This training raised lots of interest among the participants regarding their view of visitation. They understood that one of the key elements to bring non-believers to church is to go out and professionally knock on their doors. They learned that good visitations require that members should be prepared both spiritually and physically. Spiritual preparation requires that members should create time to pray for successful visitation. Meanwhile, physically preparation obliges that they dress, talk, and behave professionally at the visitors' home. The candidates learned also that good visitations open the door for Bible study, which later leads to decisions taken to accept Christ.

On April 29, 2017, the group had two different seminars on "Bible Worker Training" and "The Art of Leading People to Decision." The purpose of this "Bible Worker Training" was to prepare trainees to obtain effective knowledge to present good Bible studies to the people whether in the community or not. They also learned to work along with the guest speakers when it comes to church revival. In other words, they learned that good bible workers do follow up with visitors' friends about previous sermons assisted in the church. In case of friends that have not visited the church yet, the candidates were taught to give a gradual Bible study that centered on Jesus Christ, and then later can lead to doctrinal topics.

Leading people to a decision is very sensitive. It requires good communion with the Lord through a prayer life, and different techniques to create an interest in accepting God's promise. During this training, the applicants discovered the importance of being informed about recent activities that occurred in the world to plug them in at appropriate times in a sermon. The participants were taught that good appeals come from inside. Therefore, they need first to be convinced about their message, and then to transmit that deep feeling to the friend visitors. They also learned that good appeals tie well with great and relevant stories. To make effective appeals they need to bring first to persuade the visitors about the accuracy of the word of God by the word itself. Then, they need to convince them on the urgent to join God's kingdom now, not later. Like when the insurance representative knocked to the door and convinced the people to listen to him and even sign an insurance policy, Good evangelists must learn techniques to attract people to God. Indeed, the purpose of this seminar was to teach the candidates how to present the gospel effectively and to convince the people with tact to take a decision to follow Christ.

May 6, 2017, was the last seminar that the applicants had to take to fulfill the first half of this project. The seminar on "Public Evangelism" constituted one of the most important trainings that the candidates had to focus on. Someone can be a great evangelist, but not necessarily a good public speaker. An effective evangelist is simply someone that announces successfully the good news to others and even raises people's interest to follow Christ. Therefore, being able to deliver good Bible studies with strategic appeals, manage small groups, professionally doing door-door visitation prepares individuals to be effective evangelists. However, to be an effective evangelist,

presenting in the public is the ideal approach. After all, evangelism needs to be viewed in a wider perspective. This project has put most of its strength in this particular training as few individuals are called to be excellent public speakers.

A week of spiritual emphasis on effective evangelism was preached from May 13-19, 2017, at the Jerusalem Church. The series title was "Unity in Christ." The main point of each sermon was to bring awareness to Christ's followers about the outcomes that happened when church people stopped being members and embraced the road to discipleship. In other words, the series reinforced the fact that both men and women are called to be evangelist/disciples. This week of spiritual emphasis and prayer was mandatory for the participants of this project. They had to take notes on effective preaching and different approaches to raise interest that would lead to decision.

The first field practicum took place on May 20, 2017, right after the week and it lasted until June 17, 2017. The main focus for the candidates in this revival was to practice the lessons learned about how to give effective Bible studies to non-believers and church deserters. In addition, the applicants experienced the way to do effective door-to-door visitation by shadowing the professional Bible workers that worked in this revival. Moreover, they discovered different techniques to develop friendly relationship with others before invited them to church. Furthermore, they learned from professional bible workers how to be persistent and persuasive in leading people to Christ.

The next step in the process of transitioning participants from members to evangelists occurred on June 24, 2017. It was the time for the trainees to take the second assessment, the post-questionnaire. Technically speaking, these were the same questions asked in the pre-questionnaire. The purpose was to measure the participants'

understanding about the input from the seminars. In addition, this tool definitely helped me to identify the candidates' cognition on the topics studied during the pre-and-post questionnaire.

The second field practicum took place at Sychar SDA Church located in Westbury, Long Island. The DMin candidate preached there for a three-week revival. Each candidate was required to participate in at least two evenings because of transportation and distance issues. They were required to take notes about techniques in preaching an evangelistic sermon, which is different from a regular sermon. Evangelistic sermons are more topical and biblical. They always lead to appeals. This field practicum required the participants to do at least one visitation with me to discover people usually take decision to follow Christ at home, not all the time in public. Therefore, they were amazed to discover that successful evangelism mostly rest on door-to-door visitation, home bible study, and friendly relationship with others usually that comes from small group meetings.

Finally, to complete this project, a field trip, that was not part of the project calendar, was added later to challenge the group in term of preaching. This field trip took place in the William Miller Farm in Whitehall, New York. Some of the participants were asking to present a sermonette of ten to fifteen minutes on any topic. The main goal of this assignment was to also test the participants preaching skills. This program was the top of the cake because some of these women proved that they have the ability to preach. They just need additional trainings in this specific area of ministry. Finally, these women proved they are ready to work together with the men evangelists at the Jerusalem Church.

To conclude the project calendar, participants had to take the exit interview on July 29, 2017, that is considered as the post assessment test. The same questions on the previous assessment were asked to participants. The purpose of this evaluation was to measure whether or not the aspirant evangelists had reached the target of this project, which is to transition from members to evangelists. In conclusion, the system of communication used in the seminars was concise, simple, and suitable to the ability and interest of the participants. The questionnaires, quizzes, and interviews constituted all the tools in which the DMin candidate used to balance the participants' level of understanding of this process. The quizzes were fair and made purposely to amplify important points made in each seminar. Finally, the main objective of the field practicums was to warm up the participants' excitement about the expectations of being an evangelist.

Result And Recommendation

The outcomes of this project demonstrated indeed that if the leaders in Jerusalem SDA Church establish an effective strategic plan that can enable the shifting of women in the church from membership to evangelist, then both the church community and the district would benefit from that transition. Both data presented earlier in the questionnaires, quizzes, and the interviews have demonstrated that the subjects did indeed experience a transition from members to evangelists. It appears that they are more likely now to serve in the community as Christ's disciples, ready to spread the good news about salvation and the second return of Jesus Christ. However, like in any classroom, not everyone in the group reached the same level of understanding from the trainings, nor

did everyone gain the skills necessary to eventually serve as effective evangelists. Some of the participants gained more knowledge than others in specific areas, either in Bible study delivery, professional home visitation, strong understanding on small group formation, prophetic preaching that includes how to make effective appeals, or fulfilling Bible worker tasks.

The observations of the participants and the result of this project have suggested some recommendations for the future. The candidates believed that this ministry required more practice and the exposing of the materials in order to fully manage the skills. Therefore, the recommendation is that more field practicums should take place to prepare applicants for the process of transitioning as evangelists. On the other hand, the results indicated that an ongoing education is a must in order to enhance the preparation of the trainees and continue nurturing the trainees, as they become effective evangelists. Measuring the project by the quizzes helped the DMin candidate to develop different avenues in which the seminars can be taught more successfully in the future according to the academic level of the members.

There is a clear line between disciple and discipleship. The Greek verb “*manthano*” is used in reference to obtain academic and practical knowledge. A disciple is a follower which requirement is to bind himself to his teacher/master to acquire the maximum of knowledge possible. Meanwhile, discipleship is a concept adopted later on by Christianity in reference to disciple. However, the term differs from the word disciple because it requires much more than baptizing and sharing Jesus’ teachings with others. According to Robert Deffinbaugh, “Discipleship has become a popular subject in Christian circles. The great difficulty is that when we use this term we frequently mean

something entirely different from that denoted by the biblical term.”² In this instance, the intent of this model is to prepare, or else to transition talented and devoted women in the Jerusalem Seventh-day Adventist Church to disciple/evangelist.

Someone can become a disciple in just one day by agreeing to follow Christ and accepting the call to ministry, but not necessary acquiring the full knowledge needed to become an effective disciple. Being an evangelist requires a lot of practices to apply the information being taught and the experiences gained. In other words, the findings of this project indicate that an ongoing process of growth and effectiveness in evangelism takes place best with continuing education and experience and that women can be trained and empowered to serve as effective evangelists if the disciple training process is conducted properly.

Summary Of Learning

Although the results of this project met the hypothesis, the research suggests that there are additional rooms for improvement. The progress of the Jerusalem Seventh-day Adventist Church will only occur when leaders in the church keep increasing participants’ knowledge by providing more training sessions and field practicums. In fact, the data showed that the church was in great need of this program, and then a continuing education on this matter is a must to strengthen the church mission in the community.

The Jerusalem Church was amazed and blessed during the time period of this project. The church members even asked for such additional programs to continually take

² Robert L. Deffinbaugh, “Discipleship: Its Definitions and Dangers” (Matthew 23:1-12), Bible study series on Highlights in the Life and Ministry of Jesus Christ, Bible.org. 06-1-2004, accessed October 25, 2017, <https://bible.org/seriespage/15-discipleship-its-definitions-and-dangers-matthew-231-12>.

place in the church to help more members, men and women, to become also effective evangelists. Finally, this project made the DMin candidate realize of the amount of work we, as leaders of the church, have to do in order to effectively fulfill Christ's mission on earth.

The 21st century church requires women in the Jerusalem Church and the church at large to be prepared and empowered to do Christ's work. If not, the church will never be able to reach unbelievers for God's kingdom. This is an undisputable reality that the church at large must be constantly in prayer to succeed in the propaganda of the gospel. During this project, I learned that equipping the women at the Jerusalem Church would bring the church to a higher level of fulfilling its mission in the community. Therefore, the avenue in which this can be done effectively is through a transition from church member to disciple/evangelist, which proved then that the hypothesis is accurate.

Conclusion

The Jerusalem Seventh-day Adventist Church needs to grow stronger by being involved in the community. However, for such an ambitious vision to take place in the church, preparing and empowering the women in the Jerusalem Church is a must. Once this objective is met, both men and women will experience community in their relationships and they will have a stronger ministry in the community in which the church is located.

The vision for this project was to explore the potential of women in the Jerusalem Church becoming, not just members, but evangelists. The degree of acceptance of the gap created by the forefathers in the church in terms of excluding women in active ministry

such as evangelism will block the Jerusalem Church from the growth needed to evangelize the community. Just as it takes two wings for flight, so the church needs both men and women soar, to fulfill Christ's mission on earth. Men and women need to work together as evangelists to spread the good news not only in the community where the church is located, but beyond those borders into the world. To reach such a level, church leaders need to understand the necessity to train both men and women to be evangelists.

Again, the purpose of this project was to transition women of the Jerusalem Church from church members to evangelists. It is clear that not everyone has the gift of evangelism. However, it can be taught and cultivated when an individual has the desire, a burning fire to evangelize. All it requires is for the church to stand up and bring awareness to its members, especially to those who have been convinced that women should not preach and teach in the church. Once accepted, ongoing trainings and experience must take place in order for the church to fully be prepared to fulfill Christ's mission on earth.

The model to disciple women in the Jerusalem Church, transitioning them from members to evangelists, must continue if the church's goal is to reach unbelievers for God's kingdom. The data confirms that the goal envisaged to educate the candidates to become evangelists has been significantly reached. This DMin scholar intends to intensify the church's success by continuing to study and employ a variety of approaches to the education of women in the church to become effective evangelists. Key strategies include additional training sessions and experiences for those who aim to become evangelists. Although, this project has room for improvement, the findings indicated that the project was indeed successfully implemented. This program just needs to continue in

the church in order to enable women to hone their skills and for those who are called to evangelism to master the skills to be effective evangelists.

The challenge is for the Jerusalem Church to embrace this model and continue to transition members, men and women, to be evangelists. The result would be a potentially stronger and more vibrant church. Let us remember once again, that the aim of this project is to help the gifted women in the Jerusalem Church to reach their full potential as their gift for evangelism is nurtured by the leaders. However, this project cracked its window also to the inactive men in the Jerusalem Church who have not been operating in the church and are gifted to become also evangelists.

Finally, the goal of this project was to empower the women at the Jerusalem Seventh-day Adventist Church with effective evangelistic tools that can help to develop basic skills to fulfill together with the male evangelists already in the church Christ's mission. Was this model successfully implemented in the Jerusalem Church, or the tools to measure it were successfully used and applied? The answer to this question is best given by the Clinton Foundation, "The success of our work is measured by a single question: Are people better off now than when we started?"³

³ Clinton, J. William, "The success of our work is measured by a single question: Are people better off now than when we started?" *William J. Clinton Foundation Annual Report 2006*, accessed October 26, 2017, https://www.clintonfoundation.org/files/ar_2006.pdf.

BIBLIOGRAPHY

- Adler, Nancy J. "Global Leadership: Women Leaders." *MIR: Management International Review* 37. (1997): 172. Accessed December 6, 2016. <http://www.jstor.org/stable/40228426>.
- Apologetics Press Staff. "Corinth in History and Archaeology." Apologetics Press, January 2003. Accessed 22, March 2061. <http://www.apologeticspress.org>.
- Appier, Janis. *Policing Women: The Sexual Politics of Law Enforcement and the LAPD*. Philadelphia, PA: Temple University Press, 1998.
- Archer, Jr., G. L., R. L. Harris, and B. K. Waltke. *Theological Wordbook of the Old Testament*. Chicago, IL: Moody Press, 1999.
- Attaway, Tim. "Historical Background of the City of Corinth and Its Impact upon Paul's Corinthians Correspondence." 2005. Accessed March 22, 2016. <http://www.timattaway.com/WebLibrary/Church%20and%20Bible%20Study%20Resource/Misc%20Resources/Corinth.pdf>.
- Aud, Susan, William Hussar, Frank Johnson, Grace Kena, Erin Roth, Eileen Manning, Xiaolei Wang, and Jijun Zhang. "The Condition of Education 2012." U.S. Department of Education, National Center for Education Statistics. Washington, DC. (2012): 86. November 8, 2016. <http://nces.ed.gov/pubsearch>.
- Bacchiocchi, Samuele. *Women in the Church: A Biblical Study on the Role of Women in the Church*. Berrien Springs, MI: Biblical Perspectives, 2000. Accessed November 15, 2016. <http://www.biblicalperspectives.com>.
- Barbero, Mario. *A First-Century Couple, Priscilla and Aquila: Their House Churches and Missionary Activity*. Washington, DC: Bell & Howell Information and Learning Company, 2001.
- Bell, E. L., J. Edmondson, and Stella M. Nkomo. *Our Separate Ways: Black and White Women and the Struggle for Professional Identity*. Boston, MA: Harvard Business School Press, 2001.
- Benton, Josephine. In *Call by God: Farmer's Wife Becomes Evangelist*." Marinda (Minnie) Day Sype (1869-1956). *AtIssue*, (1980). Accessed, April 19, 2016. <http://www.sdanet.org/atissue/books/called/benton-02.htm>.
- Berdahl, L. Jennifer and Celia Moore. "Workplace Harassment: Double Jeopardy for Minority Women." American Psychological Association. University of Toronto. *Journal of Applied Psychology*, Vol. 91, no. 2. (2006): 426.

- Brekus, Catherine A. *Female Preaching in Early Nineteenth-Century America: Women at the Church*. Waco, TX: Baylor University, 2009.
- Brown, Robert M. *Liberation Theology*. Louisville, KY: Westminster and John Knox Press, 1993.
- Brueggemann, Walter. "2 Kings 5: Two Evangelists and a Saved Subject." *Missiology: An International Review*, Vol. 35, no. 3, (July 2007): 265.
- _____. "A Brief Moment for a One-Person Remnant (2 Kings 5:2-3)." *Biblical Theology Bulletin*, Vol. 31, (2001): 55.
- Butler, Anthea D. *Women in the Church of God in Christ: Making a Sanctified World*. Durham, NC: The University of North Carolina Press, 2007.
- Cai, Weivi and Julia Smirnova. "See Where Women Outnumber Men around the World and Why." August 19, 2015. Accessed March 11, 2016. <https://www.washingtonpost.com/news/world-views/wp>.
- Campbell, Joan Cecelia. *Phoebe: Patron and Emissary*. Collegeville, MN: Liturgical Press, 2009.
- Cohn, Robert L. "Form and Perspective in 2 Kings V." *JSTOR, Vetus Testamentum* Vol. 33, Fasc. 2 (Apr, 1983): 171-184.
- Comfort, Philip W. and Walter A. Elwell. *Tyndale Bible Dictionary*. Wheaton, IL: Tyndale House Publisher, 2001.
- Compton, Todd. "Kingdom of Priests: Priesthood, Temple, and Women in the Old Testament and in the Restoration." *Dialogue: A Journal from Mormon Thought*, Accessed March 25, 2016. ATLAS collection. September 1, 2003.
- Constable, T. L. *The Bible Knowledge Commentary: An Exposition of the Scriptures (2 Kings 5:2-3)*. J. F. Walvoord & R. B. Zuck, Eds., Wheaton, IL: Victor Books, 1985.
- Crawford, Anna Elaine Brown. *Hope in the Holler: A Womanist Theology*. Louisville, KY: Westminster John Knox Press, 2002.
- DeVries, LaMoine F. *Cities of the Biblical World*. MA: Hendrickson Peabody, 1997.
- Dodge, Mary and Mark Pogrebin. "African-American Policewomen: An Exploration of Professional Relationships." *Policing: An International Journal of Police Strategies & Management*. Vol. 24. MCB University Press. (2001): 550.

- Douglas, Herbert E. *Messenger of the Lord: The Prophetic Ministry of Ellen G. White*. 3rd ed. Nampa, ID: Pacific Press Publishing Association, 1998. Accessed April 26, 2016. <http://www.whiteestate.org/books/mol/motl.pdf>.
- Douglas-Chin, Richard J. *Preacher Woman Sings the Blues*. Columbia, MO: University of Missouri Press, 2001.
- Easton M. G. *Easton's Bible Dictionary*. Accessed December 15, 2016. <http://eastonsbibledictionary.org/>.
- Edersheim, A. *Bible History: Old Testament*. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Effa, Allan L. "Prophet, Kings, Servants, and Lepers: A Missiological Reading of an Ancient Drama." *Missiology: An International Review*, Vol. 35, no. 3, (July 2007). Accessed 22 February 2016.
- Eisen, Ute E. *Women Officeholders in Early Christianity: Epigraphical and Literary Studies*. Collegeville, MN: Liturgical Press, 2000.
- Elwell, Walter A. *Baker's Evangelical Dictionary of Biblical Theology*. Grand Rapids, MI: Baker Book House Company, 1996. Accessed March 28, 2016. <http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/mission.html>.
- Elwell, Walter A. and Philip W. Comfort. *Tyndale Bible Dictionary*. Wheaton, IL: Tyndale House Publisher, 2001.
- Epp, Eldon Jay. *Junia: The First Woman Apostle*. Minneapolis, MN: Augsburg Fortress Press, 2005.
- Erickson, Millard J. *Christian Theology*, Vol. 3. Grand Rapids, MI: Baker Book House, 1985.
- Fiedler, R. N., and J. W. Hofmeyr. "The Conception of the Circle of Concerned African Women Theologians: Is It African or Western?" *Acta Theologica*. (2011): 40-43. Accessed November 29, 2016. http://www.scielo.org.za/pdf/at/v31n1/v3_1n1a03.pdf.
- Foster, Frances. "In Respe.ct to Females: Differences in the Portrayals of Women by Male and Female Narrator." *American Literature Forum*, Vol. 15, no. 2. IN: St. Louis University, 1981. Accessed April 18=9, 20xk16. <http://www.jstor.org/stable/2904084>.
- Fox, Stuart. "Which U.S. State Has the Most Immigrants?" *Live Science*. Accessed April 28, 2010. <http://www.livescience.com/6359-state-immigrants.html>.

- Fuller, Buckminster. "Synergy," Accessed December 9, 2015. <http://www.lightparty.com/Spirituality/Synergy2.html>.
- Gilkes, Cheryl Townsend. *If It Wasn't for the Women: Black Women's Experience and Womanist Culture in Church and Community*. Maryknoll, NY: Orbis Books, 2001.
- Gill, Anthony. "The Study of Liberation Theology: What's Next?" *Journal for the Scientific Study of Religion*. Vol. 41, no. 1, (2002): 87-88. Accessed October 16. <http://www.jstor.org/stable/1387713>.
- Glock, Charles Y. "The Churches and Social Change in Twentieth-Century America." Vol. 527, *The Annals of the American Academy of Political and Social Science*. N.P.: Sage Publications Inc., 1993. Accessed April 21, 2016, <http://www.jstor.org/stable/1048677>.
- Green, Cheryl Evans and Valarie Greene King. "Sisters Mentoring Sisters: Africentric Leadership Development for Black Women in the Academy." *The Journal of Negro Education* 70, no. 3 (2001): 157.
- Hale, Cynthia L. *I'm a Piece of Work! Sister Shaped by God*. Valley Forge, PA: Judson Press, 2010.
- Hall, J. Camille, Joyce E. Everett, and Johnnie Hamilton-Mason. "Black Women Talk About Workplace Stress and How They Cope." *Journal of Black Studies* 43, no. 2, (2012): 208. Accessed December 15, 2016. <http://www.jstor.org/stable/15207>.
- Harper, Douglas. *Online Etymology Dictionary*. Dan McCormack, Web Designer. 2001-2016. Accessed March 7, 2016. <http://www.etymonline.com/index.php?term=transition>.
- Harris, R. L., G. L. Archer, Jr., and B. K. Waltke. *Theological Wordbook of the Old Testament*. Chicago, IL: Moody Press, 1999.
- Hasting, Paul. "Breaking the Glass Ceiling: Women in the Boardroom." Paul Hasting, LLP. 3rd edition. 2013. Accessed December 1, 2016. <https://www.paulhastings.com/GenderParity/>.
- Haynes, Rosetta R. *Radical Spiritual Motherhood*. Baton Rouge, LA: Louisiana State University Press, 2011.
- Hil, MarKeva, G. *Womanism against Socially Constructed Matriarchal Images: A Theoretical Model toward a Therapeutic Goal*. New York, NY: Palgrave Macmillan, 2012.

- Hoppin, Ruth. *Priscilla's Letter: Finding the Author of the Epistle to the Hebrews*. Fort Bragg, CA: Lost Coast Press, 2000.
- Horsford, Sonya Douglass. "From Negro Student to Black Superintendent: Counternarratives on Segregation and Desegregation." *The Journal of Negro Education* 78, no. 2 (2009): 173. Accessed December 1, 2016. <http://www.jstor.org/stable/25608733>.
- House, P. R. *1, 2 Kings: The New American Commentary*. vol. 8. Nashville, TN: Broadman & Holman Publishers: 1995.
- Howson, John S. "The Hebrew Maid and Naaman's Wife." *Good Words*, British Periodicals, (January 1880).
- Israel, Adrienne M. *Amanda Berry Smith: From Washerwoman to Evangelist*. Lanham, MD: Scarecrow Press, Inc., 1998.
- Johnson, Franklin. "Speaking of Women in Apostolic Churches." *The American Journal of Theology*, Vol. 8, no. 2, (April 1904): 360-361.
- Kassian, Mary A. *Women, Creation and the Fall*. Westchester, IL: Crossway Books, 1990.
- Keller, Marie Noel. *Paul's Social Network: Priscilla and Aquila, Paul's Coworkers in Christ Jesus*. Collegeville, MN: Liturgical Press, 2010.
- Landivar, L. Chistin. "Men in Nursing Occupations: American Community Survey Highlight Report." Industry and Occupation Statistics Branch Social, Economic, and Housing Statistics Division, U.S. Census Bureau. February 2013. Accessed December 5, 2016. https://www.census.gov/people/io/files/Men_in_Nursing_Occupations.pdf.
- Lang Ilene H. and Douglas N. Daft. *2003 Catalyst Census of Women Board Directors: A Call to Action in a New Era of Corporate Governance*. Catalyst Publication, 2003, 10. Accessed December 15, 2016. http://www.catalyst.org/system/files/2003_Catalyst_Census_Women_Board_Directors_Fortune_500.pdf.
- Leeb, Carolyn S. "Away from the Father's House." *Journal for the Study of the Old Testament Supplement Series* 301. Great Britain: Sheffield Academic Press, 2000.
- Litonjua, M. D. *Liberation Theology: The Paradigm Shift*. Lanham, MD: University Press of America, 1998.
- Lopez, Mark H. and Ana Gonzalez-Barrera. "Women's College Enrollment Gains Leave Men Behind." *Pew Research*. Accessed December 9, 2015. <http://www.pewresearch.org/fact-tank/2014/03/06/women-college-enrollment-gains-leave-men-behind>.

- Kassian, Mary A. *Women, Creation and the Fall*. Westchester, IL: Crossway Books, 1990.
- Keller, Marie Noel. *Paul's Social Network: Priscilla and Aquila, Paul's Coworkers in Christ Jesus*. Collegeville, MN: Liturgical Press, 2010.
- McCarthy, V. K. "Prisca - Fellow Tent-Maker and Fellow Missionary of Paul: Acts 18.2-3, 18, 26; Romans 16:3-4; 1 Corinthians 16:19; 2 Timothy 4:19," *International Congregational Journal*, (2012).
- McEmrys, Aaron. "Engaging the Sacred Wisdom of Our Sisters in the Wilderness: A Unitarian Universalist/Womanist Dialogue." Accessed, October 27, 2016. *The Journal of Liberal Religion* 7, no. 1. (2006):1.
- McIntosh, Mark, A. *An Introduction to Christian Theology: Divine Teaching*. Malden, MA: Blackwell Publishing, 2008.
- McKenzie, Vashti M. *Not Without A Struggle: Leadership Development for African American Women in Ministry*. Cleveland, OH: The Pilgrim Press, 2011.
- Meleis, A. Ibrahim. *Transitions Theory: Middle-Range and Situation-Specific Theories in Nursing Research and Practice*. New York, NY: Springer Publishing Company, LCC, 2010.
- Menn, Esther M. "A Little Child Shall Lead Them: The Role of the Little Israelite Servant Girl (2 Kings 5:1-19)." *Journal of Currents in Theology and Mission*, Vol. 35.5, (October 2008).
- Mitchem, Stephanie, Y. *Introducing Womanist Theology*. Maryknoll, NY: Orbis Books, 2002.
- Moon, Jerry. *Women In Ministry: A Power That Exceeds That of Men: Ellen G. White on Women in Ministry*. SDAnet's At Issue. SDA Theological Seminary, Berrien Springs, MI: 1999-2013, Chapter 10. Accessed December 15, 2016. <http://www.sdanet.org/atissue/books/wim/wim10moon.htm>.
- "More Foreign-Born Immigrants Live In NYC Than There Are People In Chicago." *The Huffington Post* (2013. Accessed December 9, 2015, http://www.huffingtonpost.com/2013/12/19/new-york-city-immigrants_n_4475197.html).
- Myers, A. C. *The Eerdmans Bible Dictionary*, Grand Rapids, MI: Eerdmans, 1987.
- Neild, Ruth. "Degrees Conferred by Sex and Race: What is the percentage of degrees conferred by sex and race?" National Center for Education Statistics: Institute of Education Sciences. Accessed December 13, 2016. <http://nces.ed.gov/fastfacts/display.asp?id=72>.

- New York City Department of City Planning, "Population: Current Population Estimate," accessed December 9, 2015, <http://www.nyc.gov/html/dcp/html/census/popcur.shtml>.
- Ngunjiri, Faith Wambura Sharon Gramby-Sobukwe, and Kimberly Williams-Gegner. "Tempered Radicals: Black Women's Leadership in the Church and Community." *The Journal of Pan African Studies*, vol.5, no.2, (April 2012): 85, Accessed February 27, 2017, https://www.academia.edu/1558361/Tempered_Radicals_Black_Women_s_Leadership_in_the_Church_and_Community.
- Orr, James. *The International Standard Bible Encyclopedia*. 1915.
- Osiek, Carolyn. "The Women in Paul's Life," *Biblical Theology Bulletin*, Vol. 42, (2012): 93. Accessed February 29, 2016. <http://www.sagepub.co.uk/journalsPermissions.nav> DOI: 10.1177/0146107912441307.
- Owen, Thomas C. and Ellen K. Wondra. *Introduction to Theology*. Harrisburg, PA: Morehouse Publishing, 2002.
- Oxford Dictionary. "Theology," Oxford University Press. (2017): 1, Accessed February 21, 2017. <https://en.Oxforddictionaries.com/definition/theology>.
- Palmer, Phoebe. *The Promise of the Father*. Boston: MA: Holiness Data Ministry Digital Publication, 2005.
- Paris, Peter, J. "Womanist Thought to Womanist Action." *Journal of Feminist Studies in Religion*, Indiana University Press, vol. 9, no. 1 & 2 (1993). Accessed February 17, 2017. <http://www.jstor.org/stable/25002204>.
- Parker, S. Patricia. "African American Women Executives Leadership Communication within Dominant Culture Organizations: (Re)Conceptualizing Notions of Collaboration and Instrumentality." Accessed November 30, 2016. University of North Carolina. *Management Communication Quarterly*, Vol. 15, no. 1. Sage Publications. (2001): 44-46.
- Pfandl, Gerhard. *Evaluation of Egalitarian Papers*. Biblical Research Institute. Andrew University. Berrien Springs, MI: 2014. Accessed December 15, 2016. 2016. <http://ordinationtruth.com/wp-content/uploads/2014/04/evaluation-of-egalitarian-papers.pdf>.
- Phiri, Isabel Apawo. "Major Challenges for African Women Theologians in Theological Education (1989-2008)." *International Review of Mission* Vol. 98, no. 388, (April 2009).

- Ramsay, Nancy, J. "Compassionate Resistance: An Ethic for Pastoral Care and Counseling." *The Journal of Pastoral Care, Louisville Presbyterian Theological Seminary*, vol. 52, no.3, (Fall 1998). Accessed online February 20, 2017, <http://journals.sagepub.com/doi/pdf/10.1177/002234099805200302>.
- Ridling, Zaine. *The Bible: New Revised Standard Version*. New York, NY: The National Council of the Church of Christ, 1989.
- Robertson, A. *Word Pictures in the New Testament (Romans 16:3)*. Nashville, TN: Broadman Press, 1933.
- Sancken, Joni, S. *Calling Forth More Witnesses: Claiming the Voices of Preachers Silenced by History*. Atlanta, GA: Toronto Journal of Theology, 2010. Accessed February 26, 2017. <http://web.b.ebscohost.com.ezproxy.cc.andrews.edu/ehost/pdfviewer/pdfviewer?vid=1&sid=6d8f7c96-d0d9-444b-9195-153e80ad59c4%40sessionmgr102&hid=116>.
- Savage B. Diane. *Your Spirits Walk Beside Us: The Political of Black Religion*. Cambridge, MA: The Belknap Press of Harvard University Press, 2008.
- Sheppard, Phillis Isabella. *Self, Culture, and Others in Womanist Practical Theology*. New York, NY: Palgrave Macmillan, 2011.
- Smirnova, Julia and Weivi Cai. "See Where Women Outnumber Men around the World (and Why)." Accessed August 19, 2015. <https://www.washingtonpost.com/news/worldviews/wp>.
- Smith, Aaron, T. *A Theology of the Third Article: Karl Barth and the Spirit of the Word*. Minneapolis, MN: Fortress Press, 2014.
- Smith, Amanda. *An Autobiography: The Story Of The Lord's Dealings With Mrs. Amanda Smith the Colored Evangelist*. New York, NY: Oxford University Press, 1988.
- Soanes, C. and A. Stevenson. *Concise Oxford English Dictionary*. Oxford, NY: Oxford University Press, 11th Ed., 2004.
- Spence-Jones, Donald. *The Pulpit Commentary*. London, UK: Funk & Wagnalls Company, 1919.
- Stassen, Glen, H. *A Thicker Jesus: Incarnational Discipleship in a Secular Age*. Louisville, KY: Westminster John Knox Press, 2012.
- Stenschke, Christoph. "Married Women and the Spread of Early Christianity." *New Testament Society of South Africa*. South Africa, (September 2008): 162-163.

- Swanson, J. *Dictionary of Biblical Languages with Semantic Domains: Greek New Testament*. Oak Harbor, WA: Logos Research Systems, Inc., 1997.
- Sype, Marinda. *Life Sketches and Experiences in Missionary Work*. Cedar Rapids, IA: 1912.
- Terjesen, Siri. *Senior Women Managers' Transition to Entrepreneurship: Leveraging Embedded Career Capital*. Bedford, United Kingdom: Emerald Publishing, (2005): 3. Accessed December 1, 2016. http://eprints.qut.edu.au/4358/1/4358_1.pdf.
- Thomas, Linda E. "Womanist Theology: Epistemology, and a New Anthropological Paradigm (Part 1)." BlackandChristian.com. Chicago, 2016. Accessed October 18, 2016. <http://www.blackandchristian.com/about/contact.shtml>.
- Thompson, Krissah. "Survey Paints Portrait of Black Women in America." *The Washington Post*, January 22, 2012, Accessed February 27, 2017. https://www.washingtonpost.com/politics/survey-paints-portrait-of-black-women-in-america/2011/12/22/gIQAvxFcJQ_story.html?utm_term=.984ca780c95a.
- Turman, Eboni Marshall. "She Who the Son Sets Free: Black Womanist Resistance in Context." *Divinity Magazine of Duke Divinity School*, vol. 14, no. 2 (Spring 2015). Accessed February 20, 2017, https://divinity.duke.edu/sites/divinity.duke.edu/files/DukeDivinityMag_Spring15.WEB_.compressed.pdf.
- Tutu, Desmond, M. *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation*. Philadelphia, PA: Templeton Foundation Press, 2001.
- U. S. News & World Report. "Cuny-Brooklyn College." Accessed December 9, 2015, www.colleges.usnews.Ranking.sandreviews.com/best-colleges/brooklyn-college-2687.
- Van Thanh, Nguyen "Migrants as Missionaries: The Case of Priscilla and Aquila," *Mission Studies* no. 30, (2013): 62-63.
- Vanderbilt Divinity School. "Avery Dulles: Theological Reflection." Nashville, TN: 2017, 1. Accessed March 17, 2017, http://divinity.vanderbilt.edu/academics/fielded/fielded_theologicalreflection.php.
- Volf, Miroslav. "Contextual Theologian Reflection: Miroslav Volf." *Patheos.com*, (2008): 1. Accessed February 15, 2017. http://www.patheos.com/blogs/thepeangeablog/articles/unpublished-papers/contextual-theologian-reflection-miroslav-volf/#_ftn13.
- Wade-Gayles, Gloria, editor. *My Soul is a Witness: African American Women's Spirituality*. Boston, MA: Beacon Press, 1995.

- Walker, William O. "The Portrayal of Aquila and Priscilla in Acts: The Question of Sources," *New Testament Studies*, no. 04, (2008).
- Wallace, Daniel B. "Did Priscilla 'Teach' Apollos? An Examination of the Meaning of ἐκτίθημι in Acts 18:26." *Bible.org*, June 29, 2004. Accessed February 21, 2017. <https://bible.org/article/did-priscilla-teach-apollos-examination-meaning-acts-1826>.
- Walter, Elwell A. and Philip, Comfort Wesley. *Tyndale Bible Dictionary*. Wheaton, IL: Tyndale House Publishers, 2001.
- Wells-Wilbon Rhonda and Gaynell, M. Simpson, "Transitioning the Caregiving Role for the Next Generation: An African-Centered Womanist Perspective." *Black Women, Gender + Families*, vol. 3, no. 2 (Fall 2009), (2009): 10, Accessed February 15, 2017, <http://www.jstor.org/stable/10.5406/blacwomegendfami.3.2.0087>.
- Westfall, Cynthia Long. *Paul and Gender: Reclaiming the Apostle's Vision for Men and Women in Christ*. Grand Rapids, MI: Baker Academy, 2016.
- White, Arthur L. *Ellen G. White: A Brief Biography*. Silver Springs, MD: Ellen G. White Estate, 2001. Accessed April 25, 2016. <http://www.whiteestate.org/about/egwbio.asp#early>.
- White, James *Signs of the Times*. Oakland, CA: Signs of the Times, 1876.
- Wiersbe, W. W. *Wiersbe's Expository Outlines on the New Testament*. Wheaton, IL: Wheaton, IL: Victor Books, 1992.
- Williams, Delores, S. *Sisters in the Wilderness: The Challenge of Womanist Good-Talk*. Maryknoll, NY: Orbis Books, 1993.
- Worthen, Molly. "Housewives of God," *The New York Times Magazine*, November 12, 2010. Accessed February 21, 2017, 1. <http://www.nytimes.com/2010/11/14/magazine/14evangelicals-t.html>.
- Wray, T. J. *Good Girls, Bad Girls: The Enduring Lessons of Twelve Women of the Old Testament*. Lanham, MD: Rowman & Littlefield, 2008.
- White, Ellen G. *Daughters of God*. Silver Springs, MD: Ellen G. White Estate, 1998.
- _____. *Letter 59: To Sister Hubbel Smith*. Silver Springs, MD: Ellen G. White Estate, 1886.
- _____. *Life Sketches of Ellen G. White*. Silver Springs, MD: Ellen G. White Estate, 1915.

. *Manuscript Releases*. Silver Springs, MD: Ellen G. White Estate, Vol. 5, 2012, 325-326. Accessed December 15, 2016. <https://text.egwwritings.org/publicationn.php?pubtype=Book&bookCode=5MR&pagenumber=325>.

White, James. *Signs of the Times*. Oakland, CA: Signs of the Times, 1876.

Ziegler, Philip, G. "A Brief Theology of Reconciliation." Touch Stone, *The American Theological Library Association*, (2016):Accessed February 23, 2017. <http://web.b.ebscohost.com.ezproxy.cc.andrews.edu/ehost/pdfviewer/pdfviewer?sid=5d5c4281-6c54-44f3-9cb4-62f4de1cc837%40sessionmgr104&vid=4&hid=125>.